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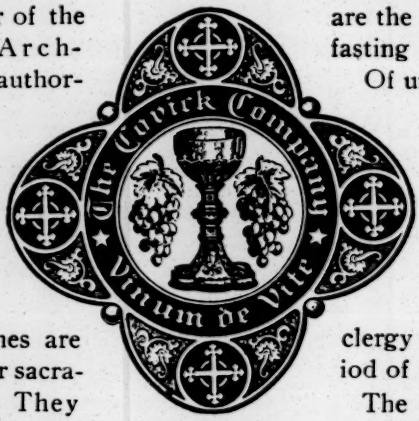

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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. III.—(LXXXIII).—OCTOBER, 1930.—NO. 4.

SHALL THE DIOCESAN CLERGY CONDUCT RETREATS?

NO serious observer of Catholic life in the United States can afford to overlook the development of the Lay Retreat Movement. It deserves on account of both its extent and its results most serious attention and encouragement. The significance of the movement is well indicated by a little volume, *Laymen's Retreats Explained,* by the Rev. W. I. Lonergan, S.J., published by The America Press.

The attention which the movement now receives from Catholic literature, press and pulpit shows that it is vital in the Catholic mind. The Holy Father in his Encyclical *Mens Nostra* gives his high sanction and positive encouragement to the work. He insisted particularly upon the advantages of closed retreats and the solid value of the Spiritual Exercises of St. Ignatius. He looks upon the Lay Retreat Movement as a chief instrument in Catholic action. Hence no element of authoritative commendation and recognition is lacking.

Several dioceses have well organized Catholic Retreat Leagues. Many kinds of organizations consider retreats as regular features of their activity. Conventions of the Laymen's Retreat Leagues furnish opportunity regularly to observe the strength, dignity and purpose of the work. Its last meeting held in Detroit in January of this year was attended by one hundred and fifty lay and clerical delegates and was under the patronage of the Right Reverend Bishop of the diocese. Nearly eight hundred persons attended the concluding banquet. According to the report only three secular

priests addressed the meetings at any time. This detail is mentioned for a reason which will appear evident later.

Reports showed a record of 3,274 retreats for men, with a total attendance of 103,791. Thirteen religious and fifteen separate diocesan organizations, representing forty-six cities and twenty-eight states, conducted 624 retreats for over 24,000 men in 1929.[1]

These details are mentioned merely as a hint at the vitality of the work. All reports show not only an increasing number of Catholic men and women who are taking part in retreats but as well a growing number of non-Catholics. In fact there are many evidences in Protestant circles, of greater interest in a movement of the same kind. The craving for an opportunity to commune with one's soul, to escape the distracting complexities of life and to recover in quiet retirement a surer hold on oneself is not surprising, on account of the strain of present day living. Thoughtful persons of whatsoever kind will endeavor to resist it in some way. But the Retreat Movement that is now so marked in Catholic life goes far beyond this. It represents an attempt to reassert the supernatural, to hold God clearly before life and to fit oneself by understanding and will to profit by the grace which await those who seek them. The Lay Retreat Movement in the Catholic Church is, therefore, fundamentally spiritual and supernatural and it is intended to bring refreshment and peace to the soul that would know and love God and live bravely according to His law.

It is the purpose of a retreat to overcome a natural tendency toward indifference to spiritual welfare and to counteract the subtle distractions of everyday life. There are so few elements in ordinary living which emphasize spiritual values that understanding of spiritual truth and aspiration for spiritual growth are interfered with constantly. When a number of persons can set aside a few days at a place where quiet is assured and an opportunity for instruction and spiritual appeal is offered, the soul and its interests gain the right of way and spiritual values gather strength. A retreat accomplishes this. When it is conducted in a suitable house and the ordinary demands of life are suspended; when a competent interpreter of

[1] The opportunity to read the report of the meeting promptly after it was held was made possible through the courtesy of Mr. James Fitzgerald of Detroit, who is secretary of the movement.

the spiritual life devotes himself entirely to the task in hand, a retreat becomes an occasion for the correcting of mistakes and the strengthening of good will.

Over and above these results we find that those who make a retreat well will depart with a sense of refreshment and happiness otherwise scarcely to be hoped for. Retreats are made at the cost of many renunciations. The clergy give up the freedom and comfort of home life and the independence that they ordinarily enjoy. At the same time they surrender their preferences and accept the discipline and rules under which a retreat is conducted. The laity make perhaps greater sacrifices. They leave their homes, business and ordinary associations. They are less accustomed to the discipline of regular life than the priest is and they are less trained in habits of spiritual concentration. But it may well be doubted if any priest, layman or woman or youth, ever makes a retreat with entire good will without feeling unusually happy, grateful and stimulated to serious effort toward spiritual improvement.

The retreat is, of course, a well established institution of clerical life. Members of both the secular and regular clergy make them regularly as a matter of obligation. The extraordinary growth of the Retreat Movement among the laity is one of the most significant features of Catholic life. The enthusiasm with which they enter upon retreats, the zeal with which they spread information about them and the satisfaction which they experience, encourage us in believing that the movement is providential and that it gives promise of enduring effect in the work of the Church.

It would be a mistake to underrate the value of parish missions. Their place is so well established and their results are so significant that we can imagine no circumstance in which they could suffer either diminution in prestige or doubt as to their permanent value. The mission is adapted to the congregation as a whole. It interferes in only small measure with the ordinary routine of life. Nevertheless it does place splendid emphasis upon spiritual realities, invites repentance for sin and encourages rededication to spiritual ideals. The retreat has a narrower appeal and in the nature of the case it promotes more intense devotion to spiritual welfare. Those who can arrange to make a retreat give themselves more un-

reservedly to its purposes and consequently accomplish more.

We have then three levels of lay spiritual life. First we find the ordinary routine of parish activities, attendance at Mass and devotions, sermons, the reception of the Sacraments and activities of organizations, special courses of sermons at different seasons of the ecclesiastical year. Secondly, we have the mission usually extending over a week with general and particular instructions daily, large numbers of confessions and Communions, return to the practice of faith, correction of evil ways and the rousing of the parish spirit to renewed appreciation of spiritual ideals. Finally, we have the retreat, a shorter period, the breaking of ordinary ties, many spiritual exercises daily, exclusive attention to the purpose in hand. Seen in this general background the retreat rests upon a solid foundation and its results deserve and enjoy the highest possible commendation.

The three types of spiritual activity mentioned are mutually complementary. Each has its own place and its own appeal. Priests can do nothing better than explain and encourage the Retreat Movement and do everything in our power to factor its growth. Its success will depend naturally upon those who conduct retreats. When they enter upon the work with enthusiasm and with adequate preparation the happiest results may be expected. Sometimes the failure of the laity to be interested may be traced to the fact that the movement has not been adequately interpreted to them.

Again there may be misunderstanding as to just what a retreat is. The writer has heard opinions expressed by a number of laymen who believed and feared that a retreat involved excessive severity, endless devotions and impossible demands. On this account, they remained indifferent to all appeals. When their misunderstanding was done away with and they were induced to make one retreat, their enthusiasm and gratitude were boundless. One distinguished judge occurs to mind, who had never made a retreat or manifested any interest in the work. After having been induced to make one, he became a most enthusiastic believer in it, accepted the presidency of the diocesan organization and pledged his best efforts to it. But for the moment this is not taken into account. The present purpose is to attempt an answer to the question: shall the diocesan clergy conduct retreats?

It is important because of the large number of them who have neither done so nor thought of doing so. It has been taken for granted that work of this kind should be undertaken primarily by members of religious communities whose rule and training fit them particularly well for the work. But after their resources and their members have been exhausted in this and other kinds of spiritual activity there remains a demand for a very large number of priests who may be willing to enter upon retreat work. Undoubtedly very many of the diocesan clergy can do it well. Experience shows this already. If the retreat movement continues to develop there will be marked need of a much greater number of diocesan clergy to meet the demand. The writer believes that everything is to be gained by this development. His study of retreats conducted by diocesan priests leaves to him no escape from this conclusion. Were he not convinced in this way, the following words of the Most Reverend Archbishop John T. McNicholas of Cincinnati, himself a member of a religious community, would bring conviction. " It will mean much to the great interests of religion in the United States if in every religious order and congregation and in every one of the larger dioceses especially, there were a band of priests set aside for lay retreat work—priests genuinely sympathetic to our laymen and women, studious in their habits, well informed in ascetical theology, patient in listening to the problems of each retreatant, kind and helpful in giving directions. Both the religious orders and the diocesan authorities may find it very difficult in the beginning to make the sacrifice of designating priests to give most of their time to retreat work. The financial outlay at first may be serious, but organized effort will surmount these difficulties and eventually put the movement on a self-supporting basis. It is my belief that the timidity evinced by our diocesan priests in undertaking retreat work has been one of the hindrances to the growth of the laymen's retreat movement. There is no doubt but that our diocesan priests can become excellent retreat masters. There is no reason for their timidity. All that the right type of priest needs is time for preparation, serious study, prayer and sacrifice ".

At the conclusion of the Detroit convention referred to above, Father Ignatius Smith, O.P., made a strong appeal to the

diocesan clergy to engage in retreat work and to coöperate with the religious communities that are now active. The ideal that he set forth includes diocesan and regular clergy equipped to meet all of the demands that a growing movement creates. In concluding he referred to the opinion that competition might result, in these words: "Competing. Yes. And may the best man win and may the shoddy material be lost".

The writer recently enjoyed the experience of giving his first retreats. The experience was so satisfactory that he was led to wonder why diocesan priests in greater numbers do not undertake the work. With the encouragement of the Editor of the ECCLESIASTICAL REVIEW a study was made of the extent to which diocesan priests are active and also of their impressions of such features of the work as can be readily described or tabulated. Letters were sent to the chanceries of thirty dioceses and to a number of priests known to be interested. Names and addresses of priests and bishops who conduct retreats were sought. One hundred and sixty-three questionnaires were sent out. One hundred and four full or partial replies were received. The investigation revealed the fact that interest in the Lay Retreat Movement was far more widespread than had been suspected.

A large number of letters accompanied the replies that were sent in. In this way the writer obtained an objective insight that would otherwise have been impossible. It was and is the writer's intention to prevent any comparison between regular and secular priests as regards this work. The point of view that prevailed in his mind may be described simply. The actual and prospective demands for retreat masters are so great that a much larger number than are now available will be needed. Assuming that the religious communities are taxed severely by the great variety and exactions of their duties it is well to inquire whether or not it is possible to interest the diocesan clergy more widely in the work. And while we may grant that their duties are very exacting and that many of them would hardly find it possible to take on new burdens, the writer is convinced that many priests can enter upon the work and they will find in it spiritual advantage for themselves and a new opportunity in the service of souls.

In an article to follow this one, the writer will discuss the result of his study of the extent to which diocesan priests have been engaged in the work of conducting lay retreats and he will endeavor to set forth the views that have been discovered by corresponding with them. Meantime it may be well not to overlook certain practical considerations which came to attention in studying the Lay Retreat Movement itself.

The study that has been made did not take into account professedly of retreats for Sisterhoods and for the diocesan clergy conducted by secular priests. Nor did the writer have in mind retreats conducted in colleges and academies, since in the circumstances these belong to a different category. No particular attention was given to retreats for lay women as distinct from those attended by men, since the problem is identical in any case and the differences are of only minor importance.

Retreats for the laity frequently follow those of the diocesan clergy and they are conducted by the retreat masters who have charge of the latter. In this way a secular priest who conducts the clerical retreat will be drawn naturally to the lay movement. A member of the diocesan clergy who is willing to conduct lay retreats will hardly be asked to do so unless his willingness is known. The officers of the National Lay Retreat Movement should endeavor to discover those who are willing to do the work, maintain a register and invite correspondence from the scattered units of the movement wherever they are found. Within a diocese where the retreat movement is organized a similar register might be made and applications to the diocesan office would readily bring information to those who asked it. In order that such a plan as this might be effective it would be necessary for priests to make known their willingness to conduct retreats when called upon. No one should hesitate to make known that willingness, because there is question merely of volunteering to do a good work that serves directly the interests of our Divine Master and invigorates the spiritual life of the faithful. If all of the priests of a diocese whose willingness is approved by the bishop were to take the initiative in registering with the diocesan office, the Lay Retreat Movement should take on increased vigor. Of course, no priest, be he pastor or assistant, may be expected to take on this added burden if it involves any sacrifice of time

or energy needed for parish work. But there must be in nearly every diocese a number of priests who could do this work without neglecting the other.

The advantages are manifest. The investigation made shows that the spiritual profit to the retreat master is recognized as outstanding. He is called upon to prepare carefully, to develop his thoughts in an orderly way and to adapt his preaching to circumstances and needs of the retreatants. Ordinarily more careful attention to preparation will be given than that devoted to the ordinary Sunday sermon, which is greatly hampered on account of routine duties and limited time. Consultation, reading and the study of the retreat movement as a whole will follow inevitably an active interest in it.

Any diocese will profit by this activity. In all cases, efforts must be subject to episcopal approval, since this work, like many others, depends upon it. It is true that the best results are assured when a suitable retreat house is within easy reach. The retreat in order to accomplish its purpose effectively should be conducted in a house devoted to the work. It should be within easy reach in order that expenses may be reduced to a minimum. On account of the practical difficulty of making the retreat movement well known and correcting misunderstanding concerning it, we must look to the growth of the movement as an automatic method of commending it to the laity. A difficulty is not necessarily an objection. Most of the difficulties that one may notice will disappear when vigorous demand for retreats is developed and a sufficient number of interested priests is found.

Priests who are active in the work can accomplish much by attempting to find others who may be won over. The study made discovered one priest who has conducted a large number of lay retreats and who made it his business to find others willing to do so. It is natural when one's life is well organized and one's duties are exacting to settle down to a routine way of living and feel no inclination to engage in new activities. This process prevents many thoroughly capable priests from looking for or accepting unusual duties or opportunities in priestly work. Again there may be those who assume that the task of conducting a retreat is beyond their ability. Without having

looked into the matter with care they will take it for granted that the work is too exacting and that it demands a specialized ability and experience foreign to them. While it would be a mistake to assume that the work is more exacting than it is, one should be equally in error in assuming too readily that it is beyond one's power. Worthy zeal should at least lead the priest to study carefully what is demanded, and fairness to oneself should lead one to determine one's fitness to undertake it.

The study that has been made has been most encouraging. It has brought to the attention of the writer a profound impression as to the place of the retreat movement in Catholic life, as to the splendid work done by religious communities and by diocesan priests. If the movement grows at it now promises to grow, the utmost that can be done in finding retreat masters will in all probability fall short of what we may hope for in this great work.

By way of conclusion the following thoughts are taken from the Encyclical Letter, *Mens Nostra,* the complete text of which was published in THE ECCLESIACTICAL REVIEW in March, 1930. The Holy Father exhorted all the faithful, "to retire a little while and turn their thoughts from the earth to better things".

It is his desire to see the practice of Spiritual Exercises

spread not only among the clergy secular and religious but also in the ranks of the laity. . . . In these Exercises an opportunity is given to man to get away for a few days from ordinary society and from strife and cares, and to pass the time, not in idleness, but in the consideration of those questions which are of perennial and profound interest to man, the questions of his origin and his destiny, whence he comes and whither he goes.

No less is our desire, Venerable Brethren, to have the ranks and associations of lay Catholics trained in the Spiritual Exercises. We shall never cease insisting on these organizations as a most useful (not to say necessary) adjunct to the Apostolic Hierarchy. We cannot sufficiently express the pleasure we had in hearing that almost everywhere series of conferences are organized in which these peaceful yet strenuous soldiers of Christ, especially the new recruits, are drilled.

A splendid dawn indeed, which should be followed shortly by a perfect day if the custom of retreats be spread and carefully fostered

among Catholic societies, especially those consisting of young people.

The increasing spiritual needs of the peoples call for numerous bands of select and well-trained clergy, secular and religious, and for ranks of laymen willing to coöperate with the Hierarchy in Catholic activities.

We therefore extend our approval and paternal encouragement to the Retreat Movements which already exist in certain countries, especially to those timely ones, the Worker's Retreats and their associated Leagues of Perseverance. We recommend them earnestly, Venerable Brethren, to your care and solicitude.

JOHN K. SHARP.

Brooklyn, New York.

THE PRIEST'S WISDOM IN RETROSPECT.

IF we may take it for granted that everyone makes mistakes, they who are thoughtful and wise will try to make as few as possible and to learn as much as they can from those which cannot be avoided. But one will hardly learn from one's mistakes unless they are recognized and studied with discriminating care. It is commonly said that experience is a good teacher, but its teaching is only in moderate degree automatic. In order to learn its lessons we must reflect upon it and upon the mistakes that are found in it. Since these are permanent factors in every life, the habit of studying them is a primary axiom of common sense. The mistakes of others as well as our own may be observed and analyzed to our advantage if we are sensible enough to undertake the task. Many of the cautions of civilization, business practice, the growth of law and the movement of education show an impressive growth in practical wisdom that results from the study of mistakes and effort to hinder their repetition. In view of this the priest should be prepared to recognize his mistakes, to study them carefully and to develop methods that will hinder their recurrence. After he has done his best and has satisfied every demand of prudence he must be prepared to face patiently errors due to human limitations from which no one can altogether escape. He will regret these, naturally, although he may be without fault. If he makes mistakes which might have been avoided, he will carry the double burden of repentance and regret, for here he is hardly to be excused.

The thoughtful priest will, therefore, endeavor to know his mistakes, to reflect upon them and to take determined steps to prevent their repetition. Sometimes the mistakes made to-day are due to faults that were committed in the distant past. This would be the case if a theological student during his seminary days were so indifferent in his studies and so self-sufficient in his attitude as to fail to profit by seminary training. The lack of information and insight, and the faults of attitude resulting, would make him incompetent in his later work as a priest. Neglect of study and thoughtless ways in the early years of the priesthood would in the same way give promise of mistakes whose consequences will be found in personal life and in directing souls committed to one's care. Every priest should therefore view his own wisdom from time to time in retrospect in order that he may make himself a worthy and humble representative of our Divine Lord in the ministry.

I.

While mistakes will appear in every line of human action, there are two kinds which should be of primary concern. One relates to personal spiritual life. Of course, all sins are mistakes, since they affect the relations between the soul and God. They should be objects of greatest concern. There is a self-evident spiritual obligation to study them intelligently but not in a morbid way, in order to find out their beginnings and their history. Only in this way can strength of resistance develop. A sin is a revelation of one's true self. It is a fact in personal experience. It occurs in spite of graces and resources that are always at command. Whether sin is due to lack of insight, faults of method, inadvertence, impulse or deliberation, is of secondary importance. It is important, however, to discover why a sin was committed and to direct attention to its beginnings and its history in order that temptation may be definitely conquered. Repentance that pays no attention to this wider view of sin falls far short of the demands of genuine love of God. Since every sin has a past and a future, both retrospect and foresight are involved in the determination to conquer it. Only he who learns from his faults is a true lover of his God.

However, the avoidance of sin is but one aspect of the duty of the priest. He must build up his spiritual life and grow

constantly in grace and wisdom. Mistakes that occur here will escape attention and regret, unless one attempts to realize positive spiritual ideals. By virtue of the principle whose solid authority is a source of infinite comfort, "Facienti quod in se est Deus non denegat gratiam," we are assured that everyone can do what God demands of him when he does his best. One who falls short of reasonable spiritual growth shows that mistakes have occurred somewhere and have not been without consequences in life.

The greatest of all mistakes from this standpoint is that of not caring, of living for the day, unworried when the vision of Christ is not made more alluring and the discipline of the love of Him fails to be proof of abiding consecration. Further consideration of these truths is set aside in order to take up the problem in mind, that of mistakes in directing souls.

II.

The priest is called upon to be a qualified director of souls committed to his care. He is professedly the interpreter of the thoughts of Christ, the representative of the mind and discipline of the Church, the teacher of the moral law by which the lives of the faithful are guided, the friend to whom souls may go in their doubts and struggles, in their search for strength and comfort of which they have pressing need. Habitual sinners, those who are exposed to moral dangers, they who suffer from scruples, gifted souls that seek direction toward higher things, wayward and neglected children, parents who are worried, those who are harassed by temptations against which they bravely struggle, those who are distressed by doubts against faith, those whose judgment of duty is uncertain; attorneys, physicians, business men, public officials and even priests themselves, will now and then come to a pastor to ask direction as the complications of life involve conscience, spiritual aspiration or need of courage. The demands upon the priest are so varied, problems brought to him are so complicated, and the interests involved are frequently so serious, that one's wisdom may be taxed to the utmost.

Very often direction must be given where adequate foresight is impossible and where the providence of God must supplement the wisdom of the priest. Accurate knowledge,

thorough insight, impersonal judgment and definite decision are necessary in order that the troubled soul may be quieted and the priest may be in fact a tower of strength. The chances of making a mistake are not altogether absent in situations like these. The priest who is best qualified from every standpoint to give direction will find his wisdom tested to the limit. What then may be said of one who is poorly prepared, superficial or careless? While few if any priests will be called upon to deal with all the problems named, every priest should be qualified to deal with any one of them wisely.

Many complicated questions will be presented to the priest in the confessional. His decision here is ordinarily irrevocable. Should he make a mistake he can never correct it unless the penitent of his own volition bring the matter to attention later. On this account decisions thus given must be made with supreme care. The confessor is called upon to have adequate knowledge and to be in every way competent to deal correctly with a situation. If he finds himself uncertain or not adequately informed, he will be compelled to postpone decision to a later date. Ordinarily this can be done with the consent of the penitent.

Problems that are brought to the priest outside of the confessional and there are many of them, can be dealt with more easily. In such cases opportunity for reflexion and consultation is easily within reach. It is important here that the priest understand his own limitations, and that he recognize his duty to make certain that his direction is wise. Sometimes one may judge too hurriedly. The inquirer may fail to present his difficulty in an adequate way. It may be that an *ex parte* statement would mislead the priest if he failed to look into a problem thoroughly. "Audi et alteram partem." One instance occurs to mind wherein an offending husband totally misled an elderly priest in a distant city and led the latter to make a cruel mistake by total misrepresentation of duty on the part of an innocent wife to whom he wrote. The conscience of the latter was greatly disturbed, but fortunately the mistake was corrected by another priest to whom recourse was had.

There are two processes that bear upon this situation. Large numbers of the faithful escape serious problems. Many others settle their own questions themselves and seek no advice. But

others with more delicate conscience will, when involved in doubts or difficulties, seek direction from a spiritual guide. It is toward these, whatever their number, that the priest has the duty of bringing adequate wisdom to their assistance.

Again the reputation of a priest for wisdom, sympathy and understanding may attract many who see in his guidance a welcome opportunity for wise direction. Such priests will be rarely unconsulted. A subtle instinct will lead many to go to them for direction because of the mysterious appeal which they make. The Curé of Ars was undoubtedly a priest of this kind. A well known novel speaks of the type as follows. "In the course of your future life you will often find yourself elected an involuntary confidant of your acquaintance's secrets; people will instinctively find out as I have done that it is not your forte to talk to yourself, but to listen while others talk of themselves; they will feel too that you listen with no malevolent scorn of their indiscretion but with a kind of innate sympathy; not the less comforting and encouraging because it is very unobtrusive in its manifestations."

If on the other hand a priest is known to be unsympathetic, curt or thoughtless, few who know him well will be disposed to bring their difficulties to him. He is more apt to repel than to attract. He will naturally make few mistakes in giving direction, since it is not sought. The fundamental mistake here would consist in the qualities mentioned which are of themselves unpriestly and indicative of defects that we view with sadness in any priest.

It is not always easy to recognize mistakes. Sometimes there is no subsequent knowledge of the effect of an erroneous decision. Its victims may take it for granted that the decision was correct and abide by its effects as a matter of course. The lack of insight on the part of the priest which led to an original mistake might easily prevent him from understanding at any later time that he had been at fault. The rapid and free movement of population may bring strangers to a priest for advice and he may never see them again. An unimportant mistake once made by a pastor in answering a member of his congregation concerning a detail of Church law, left the inquirer unsatisfied. Inquiry was made of a second priest, who corrected the error. Knowledge of this never reached the first priest con-

sulted. The mistake had no serious consequences other than showing that the pastor did not properly interpret the mind of the Church.

Mistakes resulting in invalid marriages are far more serious. When they are due to carelessness, hurry or lack of correct information concerning canon law and of respect for it, they are hardly to be excused at all. Even here they will never be known unless a later problem occasions a thorough study of validity of a marriage. An instance occurs to mind when a chance remark made in the presence of a priest who was to perform a marriage ceremony on the following day, called his attention to an oversight which would have resulted in making the marriage invalid. That oversight was utterly inexcusable. Fortunately, it was corrected in a moment and in good time. But the correction was due to no wisdom or thoroughness on the part of the minister of the ceremony. It would be interesting but perhaps not feasible to make a study of marriages found to have been invalid where the mistake might have been prevented by care and information readily within the competence of the average priest.

Sometimes mistakes are due to lack of positive information concerning theological opinion, Church law, or all of the facts in a case. Now and then they may be due to a habit of carelessness because of which things are taken too readily for granted. Again they may be due to temperament, prejudice or set views held in spite of a broader theological interpretation which rests on sufficient authority. A priest who is temperamentally severe, even with himself, may err in imposing his severity upon souls which seek his direction, in a way to cause these needless worry or excessive renunciation. The mind of the Church displays a marked sympathy with human limitations, patient benevolence that is never exhausted and a concern for the personal dignity of the faithful which is most appealing. The priest who fails to understand this and is intolerant may make many mistakes which are hardly to be excused. The habit of being impersonal and of interpreting restraints sympathetically seems paramount.

The application of the moral law to particular cases is not always easily made. As we well know from theological controversies there are situations in which doubts about the appli-

cation of a law or a disciplinary regulation of the Church present themselves. Tutiorism, Probabilism, the principle that a doubtful law does not bind and unnumbered cautions in the direction of souls are due historically to attempts of theologians to do full justice to the law of God on the one hand and to the interest of personal freedom and to the limitations of life on the other hand.

Again the interpretation of duty is at times extremely difficult. Wise decision as to vocation to the religious life, as to marriage, as to very grave sacrifices in the name of moral ideals, is sometimes so difficult as to tax every resource that a highly qualified priest can command.

It would be a mistake to exaggerate any of the difficulties that have been alluded to in these pages. They are never concentrated upon any single priest. There are many lives in which they do not appear at all. In the overwhelming majority of cases we may take it for granted that priests are adequate to their duties and that they guide souls well. Any qualified observer of the work of the priesthood would undoubtedly bear this out. But the exposition has been undertaken in the interests of exceptional cases which present grave complications and of exceptional priests who may find some profit in the observations set forth. If we are all in danger of making some mistakes, it will hurt none of us to devote some attention to that prospect and to endeavor to reduce them to a minimum and to hold ourselves in large measure blameless when they do occur. In any case it can injure no one to give some attention to the problem and to accept such lessons as that attention reveals.

III.

Ordinarily one does not enjoy the study of one's mistakes. The more conscientious a priest is the more humiliated he will feel because of them. This is the case not only on account of himself but also on account of their consequences in the lives of others. The hurt to our sense of self-sufficiency, the recoil against humility and the effort demanded by reflexion combine in making the study of one's mistakes distasteful. Nevertheless the duty is in large measure self-evident. There is hardly any escape from it, nor can a devoted priest wish for escape.

The method of meeting it must be left largely to the good will and intelligence of the individual. Compensation for the effort will be found in the consciousness of having neglected no effort to be the worthy spokesman of God and a source of comfort to distressed souls. Conferences with wiser priests, systematic study, familiarity with theological and spiritual literature, an impersonal attitude in all cases, will insure competence on the part of the priest to guide souls wisely.

IV.

There are some general observations which may be in place here. The young priest fresh from the seminary, idealistic and well instructed, will lack practical knowledge and sympathetic insight into the complexities of life. He may fail to see that the simplicity of a thesis or an argument fails him when he is confronted by a complicated practical problem. Wisdom on his part should lead him to exercise great care, to consult wiser priests when necessary and to settle all reasonable doubts in favor of those who seek advice. Older priests may be inclined to over-confidence and to substitute their practical judgment for information to be derived from authentic sources which bear on a case. When a problem is brought to attention there is some danger of looking upon it as one of a general type and dealing with it hastily without getting hold of all of the particular circumstances which make it in some degree unlike any other problem. It is one of the most difficult tasks that confronts a priest to see a problem in itself separately and to deal with it from that standpoint rather than to see it as merely one of a general class and deal with it accordingly. The young priest should be disposed to look for knowledge of life in addition to the book knowledge which he possesses. The older priest knowing life should cultivate the habit of consulting his authorities and submitting his own judgment to them.

V.

Many pastors inherit mistakes from their predecessors. Bad judgment in the construction of parish buildings, errors on the part of architects that had been overlooked although they should have been detected, lack of foresight in respect of possible growth or decline in a parish, indifference to the advice

of competent judges of real estate values, insistence on whims or preferences against the advice of qualified architects, may lead to mistakes which entail permanent consequences in the future of a parish. On this account pastors, who are in fact trustees but not owners, are called upon to efface themselves, to decide upon plans with impersonal loyalty, to surrender every individual preference with true humility, in order that the welfare of the parish may be safeguarded and no succeeding generation of the faithful may suffer the penalty of mistakes that might have been avoided.

When we listen to comment that is made by the clergy on parish plants, we may be inclined to think that serious mistakes occur everywhere. That much of this comment is unwarranted and is due to superficial observation is hardly to be questioned. It may be, therefore, overlooked as of no consequence. The same may be said of much of the comment heard among the laity concerning their own parish equipment. This too may be discounted heavily. Nevertheless when we consider the number of factors that must be taken into account in the construction of parish buildings and when we recall that the priest who is a builder deals with highly technical problems with which he is not particularly equipped to deal, general need of caution becomes self-evident. One should always approach such tasks with openmindedness, thorough industry and readiness to seek competent advice wherever one can find it. In this way a priest will ordinarily avoid inexcusable mistakes and acquit himself worthily of the trust reposed in him. Our certainties in fields with which we are not familiar rest sometimes upon inadequate foundations. It is against these that a priest should be on guard always when he confronts problems connected with the permanent physical plant that is to be constructed.

A pastor may be confronted by the mistakes of a predecessor in the organization of parish activities. When parish life is permitted to go on with indifference to organized effort and when little zeal is displayed in constructing vigorous spiritual activities by constant and detailed care, many mistakes of omission with far-reaching consequences are inevitable. A newly appointed pastor in a parish of this kind will be compelled to deal with problems that will all but exhaust his zeal and he will

require many years to bring parish life up to a level that may be reasonably demanded by ordinary priestly devotion.

Mistakes of another kind occur when a pastor deals with organizations or outstanding members of his congregation that do not approve of his policies. It is to be expected that many unreasonable persons will appear in any parish. It is not to be understood for a moment that the laity are always right and pastors are always wrong when disagreements occur. On the other hand it is hardly to be said that pastors are always right. There is danger that temperament, impulse or even private opinion and mistaken understanding of personal dignity will betray a pastor occasionally and put him in the wrong. The fear that this might occur in any case should lead a priest to be humble without weakness, thorough without obstinacy, and impersonal without lacking dignity, as he deals with hard problems of this kind. And if by any chance a distressing mistake should have been made, it would be a greater mistake to lack the moral courage or the sense of justice which calls for apology and correction without delay.

In his volume *Daily Thoughts* which contains much of the wisdom of a great priest, Abbé Hogan speaks as follows concerning cases of this kind. "To make reparation for any pain inflicted voluntarily or involuntarily on another; to explain, to apologize and thereby to assuage, if not to remove entirely, the discomfort caused, is so obvious a duty and so natural an impulse that it would seem unnecessary to recall, still less to emphasize it." "When it is only a question of explaining or removing a misunderstanding, there is no excuse for omitting it. It is when we have to acknowledge ourselves at fault that the duty becomes more unpleasant; but it is then also that its performance does us most credit. To confess one's faults or mistakes, to acknowledge and undo the evil one has done is always noble and beautiful. There is nobody more ready to apologize than a gentleman. A disregard for the feelings of others is an outcome of coarse feeling or of pride or of hardness of heart."

VI.

It is from standpoints like those mentioned that the priest should view his wisdom in retrospect. Let him but understand that he is going to make many mistakes in the course of

his priestly life, and his zeal will lead him to reduce them to the smallest possible manner. Let him realize his limitations of many kinds and he will learn much from his experience. Let him understand his fundamental obligation to efface self in the service of Christ, and few of the mistakes of self-love will haunt his footsteps. Let him appreciate the reverence in which he should hold souls and the power that he possesses to make them strong, happy and wise, and he will neglect no effort, overlook no resources that will enable him to be a true help of Christians, comforter of the afflicted and tower of strength in the lives of those whose destiny is committed to his care.

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THE COUSINS OF OUR LORD.

BESIDES His Mother Mary and His Foster-Father St. Joseph, our Lord whilst on earth had other relatives, who are called in Holy Scripture His Brethren—"Fratres Domini." Regarding the degree of relationship of these "fratres" to the Lord we find three opinions. The first is that they were full brothers of Jesus, natural children of Mary and Joseph. This view, first broached by ancient heretics, such as Helvidius and Jovinian, has been taken up and defended in our own day by the majority of so-called advanced Scripture scholars. It is the view accepted by the writer of the article on this subject in Hastings' *Dictionary of the Bible*. The second opinion maintains that the "fratres" were only half-brothers of Jesus, being children of St. Joseph by a former marriage. This is the view of a majority of the Greek Fathers and a few of the Latin Fathers, notably St. Ambrose and St. Gregory of Tours. The third opinion takes the word "fratres" in a broad sense, as equivalent to "cousins". This last view, strongly advocated and it would seem started by St. Jerome, has become the current opinion of the Latin Church, and is to-day defended by the bulk of Catholic writers.

At the outset it may be well to call attention to the importance of the subject by showing its theological bearing. We know it to be "de fide definita" that the Blessed Virgin Mary

is "*semper virgo,* ante partum, in partu, post partum." So, to maintain the first opinion, namely that the "fratres" are the natural children of Mary and Joseph, would be heresy. The second opinion, that the "fratres" are children of St. Joseph by a former marriage, whilst not heretical, would be rash and offensive to pious ears. We shall therefore endeavor to establish the truth of the third opinion, namely that the "fratres" are to be looked upon as "cousins" of our Lord.

What are the facts in the case? The expression "fratres Domini" is found in the four evangelists (St. Matthew 12:46; St. Mark 3:31; St. Luke 8:20; St. John 7:5), in the Acts of the Apostles (1:14), and in St. Paul's First Epistle to the Corinthians (9:5). According to St. Matthew and St. Mark they are named James, Joseph, Simon, and Jude. These "fratres" did not believe in our Lord during His public life. "Neither did His brethren believe in Him" (St. John 7:5). However, after the Ascension they are reckoned amongst His disciples (Acts 1:14). Such are the facts we have to deal with.

In venturing an explanation we may remark that the term "fratres Domini" must have been understood in the beginning by all, since we find neither attempt at any explanation nor discussion about it either in the inspired writings or in any other document until about the end of the second century.

About the year 160 A.D. we find a passage in Hegesippus in which he gives the reason why Simeon was chosen to succeed St. James as Bishop of Jerusalem, namely, because Simeon was, like James, another cousin of the Lord (ὄντα ἀνεψιὸς του κυρίου δεύτερον). He does not say another brother (frater, ἀδελφός), but cousin (ἀνεψιός). Now the point is that in other places Hegesippus calls James the brother (frater, ἀδελφός) of the Lord. This shows us that for Hegesippus the two expressions ἀδελφός and ἀνεψιός, brother and cousin, are equivalent—which is an important point to be remembered.

At the threshold of the third century we meet with the writings of Tertullian. His opinion on the subject is not quite clear. Some maintain that he considered the "fratres" children of Mary and Joseph, whilst others deny this. Probably he did hold the former view; for we find Origen shortly after saying: "Someone has been so foolish as to say that after

the birth of Jesus Mary had from Joseph other children." Who is this someone? Naturally we think of Tertullian, for up to this time he alone was open to suspicion on the point.

It was toward the end of the fourth century that the first controversy regarding Mary's perpetual virginity was started. Monasticism took its rise and in its defence virginity was extolled above the state of matrimony; in fact marriage was decried until it began to be looked on as almost unlawful. Naturally a reaction soon set in. And it was by appealing to Holy Scripture that the opponents of monasticism strove to justify marriage. Is not Mary described in Holy Scripture as the honest mother of a family? Did she not after the virgin birth of Jesus have from Joseph other children, who are called the "fratres Domini"?

At Rome in 380 a certain Helvidius published a pamphlet in which he plainly denied Mary's perpetual virginity. Naturally this caused scandal, and St. Jerome undertook to refute Helvidius in a book entitled: "De Perpetua Virginitate Mariae adversus Helvidium".

Later the doctrine of Mary's perpetual virginity was authoritatively proclaimed. Thus, in 649 the Council held by Pope Martin I in the Lateran put under the ban "anyone who does not confess that the ever virgin and spotless Mary brought forth the Word of God without any detriment for her virginity, which remained intact after her child-bearing." And nearer to us, in 1555, Pope Paul IV solemnly affirmed, against the Socinians, that Mary's virginity "ante partum, in partu, post partum" is part of Catholic dogma.

Let us proceed to some positive reasons for affirming that the "fratres Domini" were not children of the Blessed Virgin Mary. Taking up the narrative of the Annunciation we read that Mary said to the angel: "How shall this be, since I know not man?". What did she mean by these words? Surely not merely: "AS YET I have known no man;" for, by itself, that circumstance was no sufficient obstacle to her becoming a mother, the more so that she was already betrothed. The only explanation that fully accounts for these words is this: Mary had resolved to preserve her virginity even in marriage, should circumstances ever lead her to embrace that state of life. This is admitted by all Catholics, as well as by some Protestants,

among the latter Charles Harris in *Dictionary of Christ and the Gospels*, page 235.

Further, unless Jesus was the only son of Mary, why did His contemporaries call Him so emphatically the Son of Mary? (St. John 2 : 12.) If the "fratres Domini" were the Sons of Mary, how can we account for the fact that nowhere in the Gospels is Mary called their mother?

Again, those who in the Gospel are called "fratres Domini" seem to have been older than Jesus. They are jealous of His popularity (St. Mark 6 : 4). They criticize Him and give Him advice (St. John 7 : 1). Such an attitude is hardly possible on the part of younger brothers, especially if we take into consideration the customs of the East. But if the "fratres" are sons of Mary, they cannot be older that Jesus, since St. Matthew and St. Luke make her still a virgin when she conceived Jesus. He was the First-Born of His Mother.

Moreover, if other children were born to Mary, why should Jesus when about to die have entrusted His Mother to St. John, an outsider? Of course this fact taken by itself does not prove conclusively that Mary had no other children, but it is a circumstance to be taken into account in the solution of the problem.

The decisive proof, however, that the "fratres Domini" are not children of Mary is that the father and the mother of at least two of them are known to us. James and Joseph are the sons of Alpheus or Cleophas and of Mary, the sister of the Blessed Virgin Mary, as is clear from the following.

In Galatians 1 : 19 St. Paul says: "Other of the Apostles I saw none save James, the brother of the Lord." Here St. Paul evidently makes James, who was Bishop of Jerusalem, an Apostle, his meaning being that in addition to Peter he saw another Apostle, "James, the brother of the Lord". Now there were only two Apostles named James, as we see from the enumeration given in St. Matthew 10; 3; namely James the son of Zebedee, and James the son of Alpheus. Which James did St. Paul mean? He could not have meant James the son of Zebedee, because this James had been previously put to death by King Herod, as we read in Acts 12 : 2: "and he killed James the brother of John with the sword." St. Paul must therefore mean James the son of Alpheus, known also as James

the Less. So James, the brother of the Lord, is, according to St. Paul, the son of Alpheus.

Again, we are able from the Gospel text to identify the mother of this same James. Among the women standing beneath the cross of Jesus we find, according to St. John 19: 25, "Mary His Mother and His Mother's sister, Mary of Cleophas". If we turn to St. Matthew 27: 56 we learn that the women standing at the foot of the cross were Mary Magdalen and Mary the mother of James and Joseph. Here St. Matthew explains or complements St. John—the Mary mentioned by St. John is Mary, the wife of Cleophas, mother of James and Joseph.

We have therefore clearly indicated both the mother and the father of James; namely Mary, the sister of the Blessed Virgin Mary, and Cleophas or Alpheus, because Cleophas and Alpheus are admitted to be two forms of the same Aramaic word, "Halphai". And since this James is the brother of Joseph, we have the father and the mother of two of the "fratres Domini" given. James and Joseph are not children of the Blessed Virgin Mary or of St. Joseph, and if these two are not, then all admit the other two are not either.

The chief objection against the foregoing arguments is based on the passage in St. Matthew 1: 25: "He (Joseph) knew her not till she brought forth her first-born son," and also on the passage in St. Luke 2: 7: "And she brought forth her first-born son". These texts, it is argued, show that Mary bore other children, since Jesus is called her first-born.

However, "first-born" does not in Holy Scripture connote that other children were born afterward. The prominent idea conveyed to a Jew by the term "first-born" would not be the birth of other children, but the special consecration of this particular child to the Lord, according to the command in Exodus 13: 2: "Sanctify unto me all the first-born whatsoever openeth the womb." Hence an only child was no less "first-born" than the first of many children.

Neither do the words "he knew her not till she brought forth" imply that St. Joseph knew her afterward. St. Jerome explains these words thus: "Quod autem dicitur antequam convenirent non sequitur quod postea convenerint; sed Scriptura quod factum non sit ostendit." There is a similar text

in Deuteronomy 34:6: "No man knoweth of his (Moses') sepulchre till this day." Surely no one would infer from this text that the tomb of Moses was found afterward. Similarly, no one should claim from the text "he knew her not till she brought forth," that Mary had other children subsequently.

Regarding the view that the "fratres" were children of St. Joseph by a former marriage, we do not find unanimity of opinion in the early Church. St. Epiphanius, St. Gregory of Nyssa, and St. Cyril of Alexandria believed that they were, and so did Origen. When we come to St. Jerome, we find that he rejects this view emphatically. "Some suppose," he says, "the Lord's brethren to be the sons of St. Joseph by a former wife, following in this the ravings of the apocryphals." St. Jerome personally stands by what he has already written in his book "Adversus Helvidium". The Lord's brethren are his cousins, born of Mary whom the Gospels call the mother of James the Less and Joseph. She was the wife of Alpheus and the sister of the Blessed Virgin. This view St. Jerome does not ground on the authority of his predecessors, but on reasons of great fitness, reasons which are the more plausible because in this hypothesis the texts of the Gospel can be much better understood.

Following St. Jerome, St. Joseph's perpetual virginity gradually became the common view in the Latin Church, so that in the eleventh century St. Peter Damian could write: "This is the expression of the faith of the Church." The same view is defended by St. Thomas and the Scholastics generally. Summing up this matter, Corluy writes: "The Catholic mind has definitely sided with St. Jerome. It would therefore be rash to call in doubt the perpetual virginity of Mary's Husband.[1]

Wherefore, there can not be the slightest doubt that the first part of our thesis: the "fratres Domini" were not the natural children of the Blessed Virgin Mary. Scripture proves it; Catholic tradition has always maintained it; it has been at least negatively defined by the infallible Church. Regarding the second part of the thesis: the "fratres" were not the children of St. Joseph by a former marriage, whilst it has never been defined by the Church, still it may be looked upon as

[1] *Etudes*, Vol. I, p. 16.

reasonably certain, since it is clearly opposed to the opinion which has became practically universal in the Church to-day; namely that the "fratres Domini" are the cousins of the Lord.

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FATHER CHARLES SONNENSCHEIN.

The Apostle of Berlin.

> "Such is the characteristic of Catholicity; not the highest in rank, not the meanest, not the most refined, not the rudest, but the Church includes them among her children; she is the solace of the forlorn, the chastener of the prosperous and the guide of the wayward. She keeps a mother's eye for the innocent, bears with a heavy hand upon the wanton, and has a voice of majesty for the proud. She opens the mind of the ignorant, and she prostrates the intellect of the most gifted. These are not words; she has done it, she does it still, she undertakes to do it." [1]

SUCH, in the words of Cardinal Newman, is the mind and manner of the unchanging Church at all times and toward all races and generations of men, without distinction. But, in successive epochs and according to the needs of each, the Catholic Church is wont to bring forth men and women who not only preach and practise the general mission, but deliver, by word and work, a special message *to* their age and *for* it—a message which interprets it for them, as it were, and shows how its peculiar circumstances may be turned to lasting profit, by being made to harmonize with the larger designs of Providence.

So a Vincent de Paul, a Don Bosco, a Léon Harmel, a Newman.

To the roll of such as these it is not unlikely that posterity will sooner or later admit the name of Charles Sonnenschein, his claim to recognition being his more than ordinary success in planting and making to thrive a robust Catholic life in the

[1] Newman, *Discourses to Mixed Congregations*, XII.

incongenial soil of an age of "commercialized industry". In after-war Berlin, and almost before the decade had passed, he had completed the restoration to unity and prestige of a Catholicism which he found scattered and submerged. More, by his own inspired example, he outlined for his Catholic contemporaries, working in similar fields and faced with like difficulties, a Catholic *modus agendi* of proved efficacy to meet the needs of the present time. Or rather, not a *modus agendi* so much as a *modus essendi;* for Sonnenschein's secret lay not precisely in procedure, susceptible of organization, but in an attitude of mind and will, resulting in sheerly *being,* under whatever circumstances, "*omnibus omnia, ut omnes facerem salvos*".

The transformation which he worked in Berlin between 1918 and 1929 [2] is as certain as it is remarkable. It was not that he should find Catholics outnumbered and leave them numerically increased. It was a question of what Catholicism, in whatever proportions, should stand for, in the eyes of all, Catholics themselves not excluded; of what Catholicism stood for in Berlin when he first came there and what it stands for there now, less than twelve years later. The difference, in a word, between vigorous awareness of purpose and the inertia — in matters human — that results from diffidence.

Of his early life, space does not admit that much should be said here.[3] He was born in Düsseldorf in 1876. Being called to the priesthood, he was in due course ordained at the German College in Rome—not perhaps without significance, in the year 1900. There followed eight years of parish work in different parts of the Rhineland.

It was at the *Volksverein* in München-Gladbach, whither he went in 1908, that the immense energy of the man began to show itself. From that vantage-ground, he was enabled, perhaps, to read more accurately than before the *signa temporis,* good and evil. Here, at any rate, we first find him making concerted plans for the healing of the rift between "classes". We shall see that he was far from underestimating the significance of inequalities in merely temporal possessions, but the

[2] Dr. Sonnenschein died in February, 1929.

[3] I understand that a "life" is in course of preparation—if not already published—and no doubt translations will in course of time become available.

real seat of rupture, to his mind, lay deeper, in estrangement of mind and heart; the real reconciliation, therefore, must begin with the re-learning of an old spiritual lesson — "thy neighbour as thyself".

From München-Gladbach, then, he made a start with those from whom most might hereafter be expected, with the student class, the intellectual leaders of to-morrow. Passing from University to University, he became a familiar and welcome figure in the *Korporation,* as another Ozanam gathering together the Catholic students, wherever he found them, firing them with his own enthusiasm and zeal, forming them into something like organized units, taking them off with him on free afternoons to slums, factories, workshops, alternating lessons of theory with practical experiences; in a word, taking all possible means to form in them—if we may coin a phrase—a "Social-Catholic mind", the test, as he would have said, of genuine twentieth-century Catholicity.

Ten years of this, during which he formed some fifty such *Socialen Studenten Gruppen.* Then, at last, the move to Berlin, and the greater work, for which Charles Sonnenschein will, justly, be long remembered.

The beginning was very simple. He opened a little office in the Georgenstrasse, 44, to which at first there came visitors chiefly amongst his student friends. He called it the S.S.S., *Sekretariat Sozialer Studentenarbeit.* Neither the name nor the purpose was new, fundamentally. He simply brought them with him from München-Gladbach. But the sphere was considerably enlarged by the change and consequently more rapid development became possible. Others besides students found their way to the S.S.S. and Sonnenschein turned none away. Some came in order to give, others to receive. In practice few left without finding themselves somehow fitted into *both* categories. And that, in a degree quite *praeter spem!* Sonnenschein, in spite of his own personal poverty, which was often extreme, had always much to give, but his greatest gift was initiation into the art of giving itself. As will be shown later, he became and was known as the *Centralpunkt* of Catholic Berlin, not only by his personal contact with its various elements of every rank and grade, but by motiving a new and ever deepening spirit of coöperation between them-

selves. Modern as might be, and yet securely at anchor in the ancient Faith, he won the delighted support of all the many who knew him and was readily recognized as their leader. In a short time, his name became a household word in the German capital and was hardly less well-known throughout Catholic Germany.

But, as already pointed out, he was more than a great Catholic leader in his own country. He was a prophet, besides, with a timely prophetic message for his contemporaries.

We are indebted to one who knew him well for the substance of the following brief sketch of his character and work.[4]

It is curious and possibly a reflexion upon our age, that we have no word exactly suited to sum up a character like Charles Sonnenschein's. "Philanthropist" appeared in some of his obituary notices, but those who used it did so apologetically, with embarrassment, admitting it to be an unsatisfactory substitute for some other word they could not find — a sort of primitive implement rummaged up from its dusty resting-place and made to serve again in the absence of a modern equivalent. In a former age such a man might have been described as a true Christian. But the word "Christian" has, alas, "fallen amongst thieves and been left by the roadside"; and is as yet without a successor to mean just what "Christian" meant. At all events, it has been generally recognized that whatever name you gave to Sonnenschein you could not exclude all reference to God; amongst the heedless chatter of the press, nay, even in editorials, usually so shy of such imponderables, words and tributes made themselves heard as the spontaneous utterances of human hearts humanly moved.

But Charles Sonnenschein was but an ill subject for the purposes of thumbnail biography in the traditional style. His concept and practice of "doing good" was not what one understands by the phrase as commonly used. Perhaps the nearest we can get is to think of his activity as a kind of art. He was an artist in his chosen sphere of doing good to others. It was not precisely that he excelled others in an art common to all; rather, his was an art peculiar to himself. Doing good was for him not merely joy, but enjoyment as well; in *love-activity*

[4] Dr. Ernest Kamnitzer.

his peculiar gifts found the only outlet they needed or could use; in the exercise of his art, he found the element in which his nature thrived. Neighbor-love was his genius and he created around him wherever he went a beautiful love-world.

Not the dream-word, certainly, of an unpractical idealist. Sonnenschein knew his Berlin through and through and he tended it industriously, soul as well as body. And exulted in the task. As he confessed upon the occasion of celebrating the silver jubilee of his priesthood, it was his great and glorious privilege to be allowed to be a priest in this city, to be "Licht des Kyrios".[5] To help to keep the torch of Truth aglow in this darkened Berlin. He would dwell upon the anomalies of the ill-famed Kurfürstendamm, unchastened and unredeemed, alas, by the memorial Church set at its heart. Two worlds and two extremes, distinct, opposed, yet interpenetrating. A world of extravagance and feverish display, and a world of hungry, hopeless despair. . . . But how he would praise, too, this same great city, and with an understanding of it which no one else fully shared. In his Essay on Atheism, Bacon says: "A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." In another sphere it is no less true that superficial acquaintance with mankind leads to revulsion and scorn of them, whilst deeper knowledge bringeth about again to love. Sonnenschein excelled both in his knowledge of the human heart and in his love of men. No one at all came outside his sphere of interest. Religion, politics, profession, these things did not matter. It was all the same to him. Now it would be a gifted young writer fallen upon evil times and in need of winter-clothing or coals; at another moment you found him by some sick child's death-bed. Almost his last conscious act, the day before he died, was to dictate a telegram of appeal to the Reichstag, on behalf of Mussolini's late antagonist, Don Sturzo, then living in poverty and exile in London. He would have done the same for the Communist leader, Max Höltz, in the same breath and with the same vigor that he issued a public protest against the establishment of a public swimming-pool directly opposite a Berlin church.

[5] A "Light of the Lord".

Since his death, not infrequently, one has heard the reproach, or at least regrets, that this remarkable man did not seem to realize the necessity of training a successor to carry on his work. The straits in which his many foundations have found themselves since he died are cited as an argument. Such a view indicates a misapprehension of Charles Sonnenschein's character. You cannot organize and perpetuate artistic genius. Regrettable as it was that so much should stand or fall with the man himself, there was no help for it. His talent, his efficacy, lay in his own personality, which he could not communicate to anyone else.

Sonnenschein's influence over individuals was admittedly great; but he was no less distinguished as an orator and writer, with interests extending over the most diverse fields. He fostered athletics and founded establishments for Catholic education; started a free Catholic Library and Reading Room; edited the Berlin *Kirchenblatt,* which rose to literary prominence under his guidance. . . . But it is true, nevertheless, that all these activities were only *means* in his eyes, means to the greater *ends* of bringing different classes of men into harmony with one another, of serving them, of doing good.

Politicians have pardonablly reckoned it loss that a man of such extraordinary influence over his fellows should not have embraced a frankly political career, to the exclusion of all else. Certainly, without his devotion to ideals of a higher order, he might well have proved a monstrous demagogue. As it was, he sometimes allowed his name to appear upon a list of parliamentary candidates, but he placed it, with a smile, so near the bottom, that there was no possible chance of his being elected. His name sufficed, however, to draw in a given direction all men of good will who knew him.

There were those even who regarded Dr. Sonnenschein's gifts as completely wasted, using them in the way that he did. What was the good, they asked, for such a man as he to spend all his time and energies attending to this and that insignificant need of insignificant people? Was it not waste, his daily attendance in person to every little trial and trouble that his long stream of needy visitors chose to lay before him? [6]

[6] On an average 50-60 a day. A lady who collaborated with him in editing the *Kirchenblatt* and who consequently knew him well, recalls how his special

Again, his conferences and meetings in the evenings—mostly amongst poor and ignorant people — his regular Sunday excursions into the country or even trips lasting two or three days, in company with all who chose to follow him. Was it not all very uneconomical? Was it not waste?

I recall how a gentleman of good birth and education once expressed this. "Is it not deplorable that this wonderful man should throw himself away on such people? Could he not more profitably be engaged in quite other spheres of activity? What is the good of continually addressing himself to people who cannot receive all that he has to give? Of doing things which plenty of others could do equally well? Of always seeking out and mixing with the lower strata of society? Is he not simply throwing away his life?"

I have reason indeed for supposing that such thoughts as these were not infrequently a severe temptation to Dr. Sonnenschein himself. But he always rejected them and persevered in the same course until the end. And I believe he was right in doing so. It is noble-mindedness ultimately which gives human acts their value, and everything which Charles Sonnenschein did had just that, and in a superlative degree.

Paradoxically, whilst Sonnenschein himself lived in considerable want, he enjoyed the assured power of disposing of the wealth of others. In a measure he commanded the pockets of all the world around him, so far, that is, as the needs of others required. With his ready wit, charm, and serenity he had a talent for getting what he wanted; with a *sang-froid* approaching at times almost to violence, he practised a kind of benevolent expropriation upon everyone that he came across. There is an abundance of anecdotes describing his prowess in this respect. One would say that without some measure of real dominion it ought to have been impossible for anyone to dispose of alien property in the way that he did. The strange thing was that each contributor seemed to recognize some such right of dominion in the expropriator! The naive but undeniably true principles upon which this "right" was

predilection was for the very poor, men who had "done time", in fact "black sheep" in general. The help he afforded might take any shape at all from arranging temporary relief during unemployment down to the composing of a domestic difference.

founded were only two in number. They were these: first, that anyone who is fortunate enough to possess a certain commodity in abundance ought to share a portion of it with someone who has less or none at all; second, everyone possesses something in abundance and everyone is in need of something!

Daily the multitude of his acquaintance increased. Daily his penetrating eye and astonishingly direct interrogations assessed nicely what we may call the "social debits" and "social credits" of each of his visitors. Woe to all who came into contact with him! With almost mechanical precision, by means, first, of carefully arranged card-indexes and, second, a masterly manipulation of his telephone, continual "readjustments of the balance" were effected. For instance, on the "credit" side. A tradesman? He would be called upon for a contribution in kind. A government official? His department would be at Sonnenschein's disposal. A craftsman? A scholar? Their skill and knowledge would serve his turn. A boarding-house keeper would naturally be in a position to provide for the homeless from time to time. Mere considerations of etiquette had to go by the board, were even purposely flouted. The rich man's car was excellently employed conveying the sick, or wedding or burial parties, or poor people who had to travel and could not afford the fare. . . . The houses of the rich, in the same way. No sooner seen than accurately translated into terms of social ultility! For supper. For an informal gathering. *Accommodation for how many?* That was the absorbing question. He then invited himself accordingly, with thirty, forty, even seventy others. All the better that the setting should be ample and elegant. His poor student companions would for once sit down to a well-filled table, and experience the luxury of refined surroundings. . . . Dr. Sonnenschein's capacity to act as a go-between when lesser folk wished to interview Ministers, was common knowledge to all Berlin.

But it is not to be supposed that all the "credit" came from one class, the other always receiving. *Everyone* could help in some way, were it only to lend a wash-basin to some poor sick woman—or beg one from some relative or friend. Or perhaps it would be reading to a blind soldier for an hour or so, or running errands for someone laid up in bed, or visiting

a couple of old people. It might be only carrying a message or making an inquiry of some sort on Dr. Sonnenschein's behalf. Anyone could do that much.

Only an extraordinary reserve of energy could have kept any man's mind habitually attentive to such a bewildering complexity of detail. Yet he seemed never to tire. In fact, he was burning himself out. Some years ago this was realized by a friend of his who thereupon arranged a long stay for him at a Swiss health resort. The answer to the invitation was typically "Sonnenschein": "Thanks very much. Accept with pleasure. Am sending someone else."

It was sometimes overlooked that Charles Sonnenschein was a poet as well as an artist in his peculiar original vocation. But his *Notizen*,[7] in particular, amongst other writings, have won unqualified admiration from more than one literary critic. Admittedly he sometimes made free use of the "telegraphic style," but only as a means to make his words "get there"—in which he certainly succeeded.

Let us see for example how he thought of Berlin:

"Speed! More Speed! That is the law of the City. And its heaped-up wealth leaves no room for home life. . . . On Sunday human kind abandons it. Paralyzed quiet amid the glittering shop windows and play of electric signs. Motors in plenty before the hotels sacred to the *élite*—but no place for fathers, mothers, for children. For people. The homes of employer and employee alike are elsewhere. He who cannot afford to run his own *Mercedes* must spend a quarter of the day coming and going. Must hurry. Catch his connexion. The underground spirits out its human charge as the Minimax carbonic acid, into the midst of the broil. Every minute counts. Squeeze into the 'bus. Each for himself. A choice of inexorable alternatives. Your luck. Stand on the other fellow or he will stand on you. No provincial courtesies here. In your country conveyances you used to stand up when a lady—any woman—wanted a seat. Here work is too serious.

[7] These were a series of short articles which appeared weekly in the *Kirchenblatt* during the last four years of Sonnenschein's life. They have since been collected and published in ten booklets (*1 Mk.* each). No fewer than 109,000 have been sold in less than a year and their brilliant treatment of all kinds of subjects of Catholic interest makes them inspiring reading. Publishers: Germaniahaus, Berlin S.W. 48, Puttkamerstrasse, 19.

Nowhere do men sleep of an evening as in the Berlin *Stadtbahn*. They are played right out. Cut in two. The last ounce of energy gone. And there is so far to go. Such a weary tract between workshops, office, factory—and bed, fireside, home. Nowhere else do men drive so quickly. Nowhere else does the cyclist take the corners so closely. Nowhere is your firewood cut so to within the millimetre of standard. For precision counts here, too. Time cut to size and corrected under the steam hammer of merciless necessity. Rhythm leading the field with the reins flung over its neck, all out, and dragging you along with it."

To conclude. It would be a mistake to suppose that Charles Sonnenschein's place of honor lies amongst artists and poets, of howsoever elected a rank. His true place is rather amongst those who *live* their art and their poetry, by incarnating it in themselves. The immortality of the Apostle of Berlin will be the immortality of poetry itself, transcending individualities and impervious to prejudices of race or creed. Already one notes approving smiles of recognition even from the most unexpected quarters. A liberal paper: "Death of the man of God." Very frequently indeed: "Another Francis;" "The Francis of Assisi of our time."

A speaker at his graveside ventured to predict that from that grave history would ascend. No doubt but that it will. But more than history. Something truer and of more intimate, more universal appeal. Poetic inspiration, perhaps, to sweeten and beautify history yet to be. Or at least history very unlike the history to which we are most accustomed. History, let us say, idealized, in place of history as it is. Legend.

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OUR LATIN HYMNODY AND PSALMODY.

POETRY and music, though reckoned as fine arts, are yet nearly coëval with our race, and have their seat deep among the original elements of our being. And they are capable, when skilfully applied, of producing so powerful effects on the feelings and conduct of men, that we may well presume God intended they should hold a prominent place in that economy of influences which He has appointed for the government of the world, and for the training of immortal minds, for a better state of existence. They have been resorted to by all nations, where oral instruction chiefly was practised, as affording the best helps in diffusing and transmitting whatever was deemed valuable information. History, laws and knowledge of useful arts have been reduced to measure, and set to music, and thus, in song, conveyed abroad and handed to after ages. And the reason is, there is something in this measure accompanied with music, which gives the subject greater power over the mind. It serves to arrest attention, and to obtain for what is delivered a more secure lodgment in the memory and the heart. Indeed every one knows that sentiments borne to the soul in tones of varied melody and blended harmony, soften and subdue resistance, make a deep and vivid impression, awaken new trains of emotion, and lead captive those who would not have moved at the call of the simple naked truth.

Some one has said that if he could be allowed to furnish the ballads of a country, he would ask no further means of fashioning public sentiment. The principle involved in this remark is equally applicable to the subject of Church hymnody and psalmody. Next to the Bible and the discourses drawn from it, the psalms and hymns which we use in the sublime functions of our holy religion fashion the religious sentiment and give a character to the piety which is cherished. Go to the thousands of churches where our solemn services are conducted in a liturgical manner, and listen to the liturgical songs that make up so great a part of these services, accompanied now with the organ's peal, and now breathed in soft whispers, and see the tide of emotion rising and falling, see the piety and reverence engendered, and say if here is not a power of

immense importance to the welfare of Holy Church. It has not yet received the regard to which it is entitled, especially in those places where, contrary to the laws of Holy Church, music and song unfit for the House of God are permitted. Every attempt to improve this most important branch of worship should be hailed as an omen for good. The improvers are benefactors to their race. Pius X in giving his Instruction on Church Music to the world has made the world and especially the Church his debtor, in legislating concerning this most important phase of church economy, and trying to remedy the sad conditions existing in this matter.

Christianity, we know well, was at first not the religion of the court; it grew up in the lanes and alleys of the metropolis, not in its palaces. Hence, with the exception of those new-coined phrases which formed part of the Christian catecheses, the language of ordinary life was the currency of Christian intercourse—we may assume also, of Christian teaching. For, to have their due effect on the minds of ordinary men, Christian truths, whether in hymns or homilies, had to be framed in ordinary language, and to employ the grammar of common life, which, as is abundantly proved by the Pompeian and other inscriptions, was different in many respects from the grammar of the educated classes, the prepositions, for instance, being used almost *ad libitum*. These early hymns therefore are often very different in their phraseology from the compositions of the court poets, just as the actual "lays of the cavaliers" were different from the polished rhymes of Aytoun.

We are told, however, by many Latin scholars that they could overlook the syntax of these hymns, if they could forgive their prosody. The objection rests on two grounds: first, because most Latin hymns do not happen to be in the meters of the heathen poems; secondly, because most Latin hymns substitute accent for quantity. To this twofold objection we have a twofold answer. In the first place we contend that the hymnographers had a perfect right to choose what meters they pleased for their compositions, and that the standard which they themselves set up, is the standard whereby they ought to be judged. We have no right to find fault with Tennyson, because he did not write his "In Memoriam" in decasyllabic couplets, because in his "Christabel" he gave up

syllabic scansion altogether. We grant that it is lawful for us to form our own judgment with regard to the meter which is adopted, or the method of scansion on which it is based; but if these two points are satisfactorily settled we must claim the right of every poet to mould his thoughts in whatever form of words he may consider most suitable to them.

And we urge, in the second place, not merely that the Latin hymnographers had full liberty to throw off the shackles of the old prosody, but that it was absolutely necessary for them to do so. With regard to the meters, there are few, if any, which had not been profaned by the licentiousness of the heathen poets. There was scarcely one which had not formed the garb of some unholy song in praise of Venus or Apollo—which was not well-known in the streets of Rome, by the nightly revelings of the dissolute and profligate. It was impossible that the early Christians should be content to use in the service of God the meters or "tunes" which could not but remind them of the worst features of the heathenism which they had utterly forsaken. They who shrank so scrupulously from the slightest participation in the wickedness round them, could least of all give way to such a point as this—a point which involved the partial sacrifice of what was most dear to them, the purity of their worship. Who among us would not shrink from singing the Psalms to some profane ditty taken from the theatre? And yet this was the light in which the early Christians could not help regarding the meters in which modern critics find so much exquisite beauty. Indeed we may marvel that, instead of renouncing these old meters by degrees, the hymnographers did not throw them off at once. They doubtless would have done so if they had been fully conscious of the power which each succeeding age was to unveil more and more, until at length the arm was laid bare which could raise an entirely new edifice of Christian poetry on the ruins of the temple of heathen song.

And there is a still more important consideration which we have not hitherto touched upon, but which, in our opinion, fully settles the question before us. The Christian poets could not be content to shackle themselves in a cold lifeless form, which was utterly powerless to stir the heart from its inmost depths or to elevate the soul. They needed some melody which would

ring through the mind's most secluded chambers, and amalgamate with thought in indissoluble union, and force its way into the soul of the hearer, without the possibility of resistance. They found no such power in the old lyric meters; they found no possibility of adapting the sacred truths of their faith to those series of nicely modulated syllables and exquisite felicities of expression which constitute the body of Latin poetry. The Christian poets were in holy earnest; a versification, therefore, could no longer be endured that was attached with no living bonds to the thoughts in which sense and sound had no real correspondence with one another. They found what they needed in the substitution of accent for quantity, and in the use of rhyme in the middle or at the end of the verse; and so, by slow degrees, these changes were effected, until at length the voice of jubilant melody could break forth in a meter of great accuracy and beauty. If at times Christian hymnographers seized upon the decaying corpse of the old prosody, they reänimated it; they robed it in marvellous strength.

The field through which the heavenly muse may range includes the whole disclosures of revelation. And what more magnificent and thrilling themes for poetry than many of those here opened to our view? What more inspiring than the visions here given to us of heaven? What more affecting than the ravages and consequences of sin in this world and in that which is to come? Where can be found among men, loftier exploits or more heroic sufferings than have been witnessed in many of the servants of God? And what in the universe besides is so suited to move all the sacred passions of the soul, as the condescensions and toils, the sufferings and triumphs of the Redeemer, with the promised glorious results of His mediation? Nor do the more contemplative affections of the pious heart so utterly reject poetical modes of expression. True, they do not seek—especially those of a penitential character—do not seek ornament. But ornament and poetry are not always synonymous. Emotion and poetry are more nearly allied. And emotion is one of the very common elements of pious intercourse between the soul and its God. We might show by many apposite quotations that faith and penitence, and love and thanksgiving are capable of being uttered in poetry of a high character, and that poetry is a channel through

which they very naturally flow out toward their appropriate objects. These affections, existing in a vigorous state, constitute that very emotion from which poetry takes its rise.

The point that strikes one in Christian hymnody and psalmody is the remarkable union of the highest poetry with the simplest piety; we seem to tread on new ground—we seem to stand on the spot where philosophy, poetry and religion have met together, each in its own beauty, each discharging its proper function. We are carried back to the palm-groves of ancient Syria, and breathe their fresh free atmosphere, away from the turmoil and conflict of later days. Turmoil and conflict there were indeed then; but there were oases in the desert, where apostolic Christianity grew in strength, where the pure faith lived in all its first purity. Alas, there are few such oases now; and the truth presses on us that there were few such oases then. This makes us the gladder when the voices of Christ's real soldiers in the fourth century are borne above the battle din of ages, to comfort and instruct us as we fight the same fight in these modern times. All that, without a knowledge of the corruptions which have sullied the Church of Christ since her Lord ascended, we have *a priori* expected from early Christian poetry, is found in the early Catholic hymns. For instance, we should have expected simplicity—we have it here; we should have expected charity—we have it here. The spirit of charity indeed, which runs throughout them, is shown to be genuine by its multiformity; in one place it assumes the shape of deep and earnest longing for another's salvation; in another place it displays itself in warm and tender affection, comforting the mourner with sweet thoughts of heaven, healing the broken-hearted with the balm of Christian love.

Another great feature which we must especially admire, is the manner in which Christian ideas are treated in these early Christian hymns. Christian poets are often fonder of the poetry than of their piety; they give us elaborate thoughts and exquisite metaphors which are both usually rather adapted to Christianity than taken from it. We hold that a Christian hymnographer will find scope enough for any powers which he may possess if he makes his faith in some one of its infinite phases the groundwork on which to build his thoughts or his

fancies. We expect from him not so much new matter, as old matter in new dress, under new aspects; we want poetry brought into the service of religion and we do not want to see Christianity standing as a mere liegeman of poetry.

We can discover the most beautiful resemblances between the early Christian hymns and those of later dates. We are reminded on almost every page of some precious treasure in the stores of later hymnology; not that the modes of expression are exactly coïncident, but that the thoughts and ideas which underlie the outward form of words, are manifestly the same. In some cases the similarity is to be accounted for by the fact of their both springing from the same fountain of God's word; but in far the majority of instances they are both drawn from that living fountain which dwells in each believer.

In some cases hymns were the sole conservatives of Gospel truth. They were too pure to be defiled by Reformation contaminations; and although hymn after hymn was added to swell the aggregate, these have come down to us in all the splendor of their first purity. So far from rejecting them, we ought to love them the more, because they flowed with clear and living stream through the barren wastes of the Reformation. It is easy to recognize at a glance the difference between the voices of a Christian soul and the tainted hymns of Protestant Christianity.

The great feature of the old Latin hymns of the Church is their extreme subjectivity. It has been said that simple adoration, unalloyed by any thought of self, is the most fitting homage to the Deity—that is, we should praise God absolutely, not relatively to us. Such thanksgiving may become angels, but surely it cannot become men; as fallen beings we can only offer up acceptable praises through our Divine Saviour, and therefore every act of praise must mediately or immediately bear some reference to the Redemption. And in a state of transition, where temptations assail us at every step, where divine support is needed at every moment, our praise must more or less be mingled with prayer; if we ascribe to Him strength, it must be that He may make us strong; if we give Him glory, it must be that He may glorify His Name in us; if we thank Him for graces, it must be that He will continue to fill us with the spirit of grace. This is the character that is

so strongly stamped on the old Latin hymns of the Church; the personal feeling of the writer clings to every idea; the doxology is made at once to tell upon the heart. I am speaking more especially of the purer Latin hymns. Of them a celebrated non-Catholic authority, Dr. Schaff, has said: "Begotten of the cloister, they ring with the soft and subdued but ardent tones of contemplative devotion. The singers linger near the Cross and gaze upon the sufferings and agony of its scenes, and then breathe the clear air of the Resurrection morning or celebrate the triumphant exaltation and reign of Christ. The old Catholic Latin hymns are unsurpassed in their unequalled excellence, because they stand as representatives of certain great theological features and ideas in the Church of the Middle Ages; and they have by reason of their venerable age, their widespread influence and abiding popularity, a certain interest for all students of church history and lovers of the lyrical classics of the past."

There is another phase of the subjectivity of Latin hymns which we must not neglect to notice. The writers were not content simply to express in sacred verse the feelings which they shared in common with all true Christians, under the influence of ordinary circumstances. They went further than this; they frequently so stamped their own peculiar emotions on their compositions that, as in the Psalms of David, internal evidence furnishes a clue to their history. It is delightful to be able here and there to recognize one whose soul has been impressed upon some words which can make music in our hearts even now, and gleam forth with the fullest glory of true Christianity, and yet with their own individual tale of conflict or of comfort. "The great hymns of the Church," says Bickle, a Lutheran hymnologist, "combine in such sweetness and strength, utterances of the great facts and doctrines of the Redemption together with the longings and conflicts of fervent souls."

Symbolism forms the second great characteristic of the old Latin hymns. Symbolism is the gratification of that mysterious craving of our souls which prompts us to look for the infinite in the finite, for some sign of the finger of the Eternal on the corruptible things around us. Hence arises the love of symbols, as they remind the soul of something higher. The

true symbolism of these hymns has a great effect upon the heart; for, like the symbolism of the Bible, it strikes the feelings at once, and therefore does its work completely. To take the case of the Cross which will probably serve as an example of one of the points of illustration. It is universally acknowledged among Christians as a symbol of Redemption, and this symbolism is brought out in all its beauty in the beautiful lines:

O Crux ave, spes unica,
Hoc Passionis tempore
Piis adauge gratiam,
Reis dele crimina.

One notices a very important branch of the symbolism of Latin hymns in their interpretation of the Old Testament. Of symbolistic interpreters, Adam of St. Victor is undoubtedly the prince. He seems to consider each minutest incident in the Old Testament history as a mirror in which was reflected some Christian truth; sometimes his analogies, although often beautiful, are much overstrained. I quote a hymn of his in which this expressiveness found probably its fullest development. We are sure of finding a terseness in almost every phrase, veiling an exceeding beauty of sentiment. Take, for instance, this stanza on St. John the Baptist:

Ardens fide, verbo lucens,
En ad verum lucem ducens
Multa docet millia.
Non lux iste, sed lucerna,
Christus vero lux aeterna,
Lux illustrans omnia.

Another important characteristic of Latin ecclesiastical poetry is the power with which it compresses grand ideas into single phrases, wrapping up into condensed expressions thoughts which theologians would expand into volumes. It is in this way only that many great truths of our Holy Faith can reach our hearts with any real force. Our intellects may be convinced by logic or by intuition, but neither of these can reach the heart. That requires something more forcible, more impressive, and in this kind of poetry it needs have their fulfillment. One of these condensed expressions comes upon us

like the knell of some mighty tocsin which we cannot choose but hear, sounding up as it does from the depths of time in tones of warning or encouragement, bidding us array ourselves for conflict, or chant to God for victory.

A considerable number of Latin hymns are classed under the general title of "Sequences", a term primarily applied to words composed to fit in with the Gregorian prolongation of the "Alleluia". They were first written in the tenth century. I would rather introduce Latin hymns than theorize about them, and therefore I shall make no apology for quoting rather than describing them. The first example which I shall give of a Sequence exhibits their more primitive form. It is full of admirable simplicity, which has ten times the power of an elaborate complexity, doing effectually the work which Latin hymns are especially calculated to do—the work of stirring up the soul and preaching to the heart. As the pathos of the theme of this hymn lays a deep and powerful hold upon the writer, he pours forth a tide of such rich, tender and energetic feeling as to suggest that the sword which penetrated Mary's heart had entered into his also. I speak of the "Stabat Mater". "It is," says a great Protestant authority, Dr. Curwen, "the most pathetic hymn of the Middle Ages. Less sublime than the 'Dies Irae,' it equals it in the vividness of its delineations and rhythmic grace, and it is more profound and moving in poetic sensibility. It has furnished a favorite theme for the great master composers and has lent inspiration and piloted the way to the loftiest flights of their genius." What wonderful and worshipful sympathy in these lines:

Stabat Mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat Filius.

The noble hymn, "Lauda Sion Salvatorem" by St. Thomas Aquinas represents another important feature of medieval theology. Its theme is the Blessed Eucharist or Christ's Body. With the loftiest sentiment and the truest devotion it teaches with great warmth and poetic beauty the central doctrine of our Holy Religion, Christ present in the Blessed Eucharist:

Lauda Sion Salvatorem
Lauda ducem et pastorem
In hymnis et canticis.

I have reserved until now, as the copestone of our quotations, a "sequence" which stands unequalled among sacred metrical compositions. I refer to the "Dies Irae". Unearthly in its pathos, magnificent in its diction, thrilling in its versification, it comes upon our souls with the sweep of a rushing wind, lifting them up on its breast of swelling might until they seem to be already hearing the first note of the archangel's trumpet, as it echoes up from the realms of infinity, and momently expecting it to ring through the abodes of the living and the dead. It is a grand and awful picture of the final judgment. The Last Day rises upon the horizon of the poet's vision and like an ominous cloud towers to the zenith, until the whole heavens are shrouded with its sombre and threatening majesty. Lurid with lightning and resonant with thunder it brings with it the portents of the "Last Things". That eminent authority, Dr. Schaff, has said of it: "This marvelous hymn is the acknowledged masterpiece of Latin poetry, and the most sublime of all hymns. The secret of its irresistible power lies in the grandeur of the theme, the earnestness and pathos of the poet, the simple majesty and solemn music of its language, the stately meter, the triple rhyme and vowel assonances chosen in striking adaptation to the sense—all combining to produce an overwhelming effect, as if we heard the final crash of the universe, the commotion of the opening graves, the trumpet of the archangel summoning the quick and the dead, and saw the 'King of tremendous majesty' seated on the throne of justice and mercy, ready to dispense everlasting life or everlasting woe." Those who will read and feel the original, will need no further confirmation of this estimate. If we seek for an instance of the force of subjectivity, we find it in its fulness here; if we seek to know the power of words, we have here the very limit of expressiveness, and these two are wedded together firmly and indissolubly by a meter which will serve at once as a best apology for the renunciation of classicalism and as the best example of the heartfelt significance of Christian Latinity. The following may, like a distant and feeble echo, give some faint impression of the "thunderings and voices" as portrayed in this sublime hymn:

Dies irae, dies illa,
Solvet saeclum in favilla:
Teste David cum Sibylla.

Tuba, mirum spargens sonum
Per sepulchra regionum
Coget omnes ante thronum.

Lacrymosa dies illa,
Qua resurget ex favilla
Judicandus homo reus:

Huic ergo parce, Deus.

JOSEPH KELLY.

Detroit, Michigan.

Analecta

LITTERAE APOSTOLICAE.

Innovantur Indulgentiae Christianam Catechesim sive Tradentibus sive Suscipientibus Concessae.

PIUS PP. XI.

Ad perpetuam rei memoriam.—Litteris Nostris Motu proprio datis die XXIX mensis Iulii, anno MDCCCCXXIII, Nos apud Sacram Congregationem Concilii peculiare constituimus Officium, quod universam in Ecclesia actionem catechisticam moderaretur ac proveheret. Nunc autem eiusdem Officii Commissio catechetica, ad religiosam institutionem populi christiani ac praesertim puerorum magis magisque provehendam, enixas Nobis preces adhibet ut spiritualibus Indulgentiarum muneribus eos honestemus, qui christiani catechismo sive tradendo sive discendo operam praestent. Verum Decessores Nostri rec. mem. tum Paulus Pp. V, tum Clemens Pp. XII huismodi spiritualia dona iam concessere, quae tunc temporis satis apta videbantur; at nunc eadem augenda nostraeque aetatis necessitatibus congrue reddenda in Domino existimavimus. Abrogatis itaque indulgentiis ab iisdem Romanis Pontificibus hac in re antea concessis, conlato quoque consilio cum dilecto filio Nostro Sanctae Romanae Ecclesiae Cardinali Poenitentiario Maiore, de omnipotentis Dei misericordia et beatorum eius Apostolorum Petri ac Pauli auctoritate confisi,

omnibus et singulis christifidelibus, qui per mediam circiter horam et non minus quam per tertiam horae partem doctrinae christianae tradendae vel discendae saltem bis in mense operam dederint, eodemque in mense bis lucrandam, diebus ad ipsorum arbitrium seligendis, *Plenariam Indulgentiam,* dummodo vere poenitentes et confessi ac sacra Communione refecti aliquam ecclesiam vel publicum oratorium visitaverint, ibique ad mentem Nostram seu Romani Pontificis preces effuderint, misericorditer in Domino concedimus. Praeterea christifidelibus iisdem, quoties per praefatum temporis spatium doctrinae christianae sive tradendae sive discendae operam navaverint, *Indulgentiam partialem* centum dierum, contrito saltem corde acquirendam, largimur. Non obstantibus contrariis quibuslibet. Praesentibus perpetuis futuris temporibus valituris.

Datum Romae apud Sanctum Petrum, sub anulo Piscatoris, die XII mensis Martii anno MDCCCCXXX, Pontificatus Nostri nono.

E. CARD. PACELLI, *a Secretis Status.*

SACRA POENITENTIARIA APOSTOLICA.

(OFFICIUM DE INDULGENTIIS)

DECRETUM CIRCA INDULGENTIAS PLENARIAS, QUAS VOCANT "TOTIES QUOTIES", PRO QUIBUS LUCRANDIS ALICUIUS ECCLESIAE VISITATIO EST INIUNCTA.

Cum responsione diei 13 Ianuarii anni currentis ad II (*A.A.S.,* vol. XXII, pag. 43) per hanc Sacram Poenitentiariam, Officium de Indulgentiis, authentice declaratum fuerit *saltem sex Pater, Ave et Gloria,* de quibus in decreto diei 10 Iulii 1924 sub n. IX (*A.A.S.,* vol. XVI, pag. 347), invisitationibus ecclesiae ad Indulgentiam plenariam *Portiunculae* nuncupatam *toties quoties* ut aiunt, lucrandam necessaria esse ita ut hae ipsae preces in unaquaque visitatione solvi debeant; Ssmus Dominus Noster Pius Papa XI, uniformitatis gratia atque ad omnem hac in re dubitationis rationem auferendam, in audientia infrascripto Card. Poenitentiario Maiori die 4 Iulii 1930 impertita, id de omnibus Indulgentiis plenariis *toties quoties* lucrandis, pro quibus alicuius ecclesiae visitatio est iniuncta, benigne decernere dignatus est, ita ut in posterum

oporteat et sufficiat eiusmodi preces in singulis visitationibus in omnibus hisce casibus recitare.

Datum Romae, ex Sacra Poenitentiaria Apostolica, die 5 Iulii 1930.

L. Card. Lauri, *Poenitentiarius Maior.*

L. * S.

I. Teodori, *S. P. Secretarius.*

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

Responsa ad Proposita Dubia.

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

I. DE NOVITIATUS INTERRUPTIONE.

D. An sub verbis *quacumque ex causa* canonis 556 § 1 comprehendatur etiam transitus in aliam novitiatus domum, de quo in § 4 eiusdem canonis.

R. *Affirmative.*

II. DE DIACONO SACRAM COMMUNIONEM MINISTRANTE.

D. An Diaconus, sacram Communionem ad normam canonis 845 § 2 ministrans, possit et debeat in fine ritus benedictionem manu impertire iuxta Rituale romanum, tit. IV, cap. II, n. 10.

R. *Affirmative.*

III. DE FILIIS LEGITIMATIS.

D. An filii legitimati per subsequens parentum matrimonium habendi sint uti legitimi ad effectum, de quo in canone 1363 § 1.

R. *Affirmative.*

Datum ex Civitate Vaticana, die 13 mensis Iulii anno 1930.

P. Card. Gasparri, *Praeses.*

L. * S.

I. Bruno, *Secretarius.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC LETTER granting indulgences to those who teach and those who attend classes of Christian doctrine.

SACRED PENITENTIARY APOSTOLIC, through the Office of Indulgences, issues a decree concerning plenary indulgences which are called " Toties Quoties ".

PONTIFICAL COMMISSION FOR THE AUTHORITATIVE INTERPRETATION OF THE CANONS OF THE CODE answers three doubts: (1) on the interruption of the novitiate; (2) on deacon distributing Holy Communion; (3) on legitimate children.

" OUR " MISSION FIELD.

From time to time the question of the status of the Philippine Islands is one that looms large on the political horizon, and, if we may credit a report of the *New York Times* of 27 July, 1930, the impending visit of Manuel Quezon, President of the Philippine Senate, is designed to bring the matter again before the public eye. He asserts that he has no hope of obtaining immediate independence, but he " does hope to establish points leading to autonomy in later years ". He admits that, " whether we like it or not, we must remember that America is the sovereign power "; and, consequently, he hopes to remain for a few years with the intention of obtaining a determination of status. There can be no question but that every Filipino desires ultimate independence. In this desire hierarchy, clergy and people are united, though for economic reasons some prefer that it be not too hastily brought about. Of course, there are monied interests in the United States which are radically opposed to any measure of Philippine independence. Why, it is hard to see; for in many

respects the Filipinos are just as capable of governing themselves as we are. Indeed in some respects they are even superior, as crime statistics for both countries will bear out. However, while we Catholics must sympathize with the lawful aspirations of our fellow Catholics in the Philippines, their political status is not our primary concern.

What must concern us is the fact that under the common Flag we have one of the foremost Catholic nations of the world — a people numbering about ten millions, of whom ninety per cent are at least nominally Catholics. We are apt to forget this fact and to overlook the strategic advantage that comes from having a strong and virile Catholic nation at the gateway of the East.

Yet, such advantage depends on the preserving and reinvigorating of the faith of the Philippine nation. To do this, priests are needed and needed urgently, as are also religious teachers of both sexes. For, when Spain ceded the Islands to the United States, the Friars then in the Philippines had to withdraw to South America and Spain. Their places have never been filled and to this day many parishes remain vacant. Schools are badly staffed and badly equipped in many cases, or are wanting altogether, while the various Protestant missionary societies have been lavish both with men and means in providing schools and well-equipped dormitories in the provincial centers where the young of the peasant class go for secondary education. The contact there formed with the agents of such societies often results in a weakened if not a lost faith.

Priests, then, are needed and none are more welcome than Americans. We frequently hear that the Philippines are Spanish-speaking, but such is not the case. A variety of dialects is spoken and many can speak Spanish. But the language of the future seems to be English. Historic and economic factors have conspired to bring this about, for better or for worse. In any case, however, the English-speaking priest can hope to accomplish more than any other. This is partly due to the prestige which his American birth and education give him in the eyes of the Filipino. Such prestige brings certain social advantages which enhance the American priest's influence with his flock. Priests are scarce. The

Archdiocese of Manila has 122 diocesan and 126 religious priests, for a Catholic population of 1,450,000, or one priest to each six thousand souls and many of these priests are engaged in teaching, while others are old or infirm. The Diocese of Calbayog has 79 diocesan and 30 religious priests, for a Catholic population of 1,117,308. The Diocese of Cebu has 139 and 66 respectively, for a Catholic population of 1,628,507 souls. These conditions are not very different in the dioceses of Jaro, Lipa, Nueva Carceres, Nueva Segovia, Tuguegarao and Zamboanga. It is beyond doubt that the number is totally inadequate. The diocesan seminaries can have slight hope of supplying the deficiency for a long time to come.

There is a more or less well-organized public school system modeled on that of the United States. The Filipinos have to make use of it for want of a better, but that they are not over enthusiastic for a Godless education is evident from the overcrowded condition of the Catholic schools. These are, however, few in number. The Archdiocese of Manila has a total of 62 schools, academies and colleges. Yet it is much better off in this regard than the other dioceses. Calbayog, with well over one million souls, has nine schools and 2,500 students. The other dioceses fare no better. The Archbishop of Manila is seeking to find a remedy by founding a new religious order of women teachers. How welcome would be the Missionary Catechists, if their Superior could provide some for the Philippines, or the Missionary Servants of the Holy Trinity, if their numbers and means were to permit them to coöperate in the preservation of the faith in this our most important dependency!

That priests and teachers would be well received is beyond doubt. The Filipinos are deeply attached to the Catholic faith, for they recognize that it is the factor which made them what they are. Four years after the Spaniards landed, Legaspi describes the natives as "a crafty and treacherous race . . . extremely vicious, fickle, untruthful, and full of other superstitions. No law binds relative to relative, parents to children, or brother to brother. . . Privateering and robbery have a national attraction for them." Yet in a few years the efforts of the Spanish missionaries were so successful

that peace, order and harmony reigned throughout the Islands and it was not until 1822 that a Spanish garrison was stationed there.

The peaceful conversion of the Islands by the Spanish missionaries will ever form one of the most glorious pages in the history of the Church. In his recently published (1928) and well documented work, which is a mine of information regarding the Island, W. Cameron Forbes, a former governor of the Philippines, speaks thus of the work of the Church. "Those interested in the welfare of the Philippines should be careful how they speak in a critical sense, of the work of the Roman Catholic Church in the Islands, as it has been one of the most potent determining factors — perhaps *the* most determining factor in the history of the people. Whatever its methods have been, no fair-minded person could underrate its achievement in dealing with the disunited, warring factions and tribes which it found inhabiting the Philippine Islands in 1565 and in giving to them a unity of thought which comes from a common religion to which they are devoted and to the maintenance of which they have erected their most impressive and monumental buildings, where worship is conducted according to the ritual of the Catholic Church."[1]

The labors and self-sacrifice of those early Spanish Jesuits, Augustinians and Dominicans were not in vain, and it only remains for us to maintain unimpaired the vast edifice which they have built. Those early missionaries made but one mistake, though it was fraught with far-reaching consequences. They depended on Spain to furnish the pastors and higher church officials, and the native clergy filled the subordinate positions. Then, when the crisis came and the Spanish Friars had to withdraw, the clergy of the Philippines was found untrained and unprepared for the new responsibilities thrust upon them. This mistake time can and will remedy, but in the meantime there is need of a helping hand. Given that and the native intelligence of the Filipino, there is no reason why the Church should not become in the future a flourishing center of missionary activity in the East.

Ours is the responsibility in this matter. If two million English Catholics, in spite of the crying needs of a missionary

[1] *The Philippine Islands,* W. Cameron Forbes, Vol. II, p. 50.

country at home, can courageously tackle the problem of supplying the vast territories in India and Africa with missionaries, surely twenty million Catholics in the United States can supply the needs of our one important dependency. Our martyrs are fertilizing the fields of China with their blood, and yet the Philippines have prior claim on us and promise a probably more fruitful harvest. If other motives were needed, the fact that our non-Catholic friends are leaving no stone unturned to win from the Church her Filipino children, should spur us on to renewed activity in counteracting their efforts.

Up to the present Catholics in the United States have shown little consciousness in this regard. Their horizon has been too often determined by the limits of the parish and this attitude has often been encouraged by hardly-pressed pastors who fail to realize that the Catholic who appreciates the gift of faith to the extent of being willing to make a sacrifice in order to communicate it to others, is likely to be the best and most generous parishioner. Is not the niggardly attitude of the latter in parish affairs very often the logical outcome of the pastor's own thoughtlessness and lamentable indifference where missions are concerned? What have we done for the Philippines? American Jesuits and Fathers of the Divine Word have nobly and fruitfully labored there for years. Last year the Maryknoll Fathers and the Fathers of St. Columbanus undertook work there. But this is but one step in the right direction. The Holy Father has promised the Archbishop of Manila that he would try and interest other religious orders to undertake work in the Philippines. That such orders should engage in this work is necessary. A secular priest with apostolic spirit could do wonders, but a religious order has many advantages. A secular priest in a foreign country cannot but feel his isolation. The climate is difficult and in the period of 1883-1902 the mean temperature in Manila was 80°F. If the health of a secular priest breaks down in such conditions, he has no recourse but to return to his native diocese—very often to depend on his own resources. Hence, though several secular priests were engaged in pastoral work in the Archdiocese of Manila a few years ago, only one remained last year, and I believe that he has since returned to his native diocese in Ireland. On the other hand, as the

Archbishop of Manila expressed it to the present writer last year, the religious has companionship in the Philippines and the encouragement of his order from without as well as a motherhouse to which he can retire in case of physical breakdown.

In conclusion, it may be said that the religious orders are the best adapted to discharge toward the Philippines an obligation which is common to the hierarchy, clergy and laity of the Church in the United States. Those orders which already labor there or will undertake work there deserve the concerted support of all of the clergy in awakening interest in their work and in procuring vocations, in so far as the financial means necessary for pursuing their activities are concerned. The Catholic Church Extension Society has effected wonders in the past, but its means are limited and its calls many. May its resources ever increase so that the work so well begun may be brought to a successful conclusion, and the struggling Church in the Philippines may flourish until it becomes a fountain of Truth and missionary activity for the peoples of the East.

JAMES P. MONTAGUE, O.C.

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PARISHES WITHOUT BOUNDARIES.

Qu. Many a priest is called a parish priest when his so-called parish does not contain all the requirements of a parish as laid down in Canon 216, e. g., has no specified boundaries. Has such a priest the *onus missae pro populo?* If he has, Rome must by some act have made a special definition of a parish for this country. In case it has, when was that done and by what words? What is your practice in this matter?

Resp. It is strange that at this late date the question of "parishes" without boundaries still comes up. One wonders whether in this country there are still any that actually have no limits. It is true that in the early pastoration of this vast country by an insufficient number of priests new "missions" were opened without defined border limits. This was quite lawful, seeing that our country was then a missionary one under the jurisdiction of the Congregation for the Propagation of the

Faith which does not impose the strict obligation of territorial division of vicariates and prefectures apostolic into parishes with defined limits, as prescribed in Canon 216 § 1. So, too, does paragraph 2 of Canon 216 modify that obligation for missionary districts with the reservation *ubi commode fieri possit.* Since 1 January, 1909, however, the United States of America have been subject to the common law of the Church, so that now "parishes" without boundary lines are uncanonical.

Is it a fact, however, that any "parishes" in this country actually lack confines? There is ample reason to doubt it. Many of the still existing "parishes" were indeed founded without the Ordinary defining their boundaries. But for the purpose of establishing a *modus vivendi,* the "pastors" of such "parishes" either by mutual agreement or by actual practice in the course of time drew boundaries between them. This agreement or course of action on the part of those "pastors" could not of itself legally set the parish lines. But in very many instances the practice legitimately prescribed has given those bounds the force of law. Moreover, long before practice itself could fix those limits, not infrequently the local Ordinary approved of the boundaries agreed upon or actually observed. Not indeed expressly and by formal decree, but implicitly by directing his own course of action in conformity with those boundaries of the several "parishes". Thus it has come to pass that all or very nearly all "parishes" in these United States actually have boundaries. Since the other necessary elements for a canonical parish are not wanting, i.e., (a) a distinct portion of the faithful, (b) a proper church, and (c) a *peculiaris rector tamquam proprius eiusdem* [*partis dioceseos*] *pastor,* the conclusion is that all or almost all the "parishes" in this country are parishes properly and strictly so-called;[1] that they really are canonical parishes; and that their pastors have all the rights and duties of canonical pastors; that in particular their pastors are obliged to apply the *Missa pro populo* according to Canon 466.

[1] The Pontifical Commission for the Authentic Interpretation of the Canons of the Code has expressly declared that no special decree by the Ordinary was necessary, after the Code went into effect, to "constitute as canonical parishes those which, previous to the promulgation of the new Code, had been established in the manner" laid down in Canon 216, § 1; and that "such parishes became canonical parishes, *ipso facto,* on the promulgation of the Code."—Letter of Apostolic Delegate, 10 November, 1922.

The extremes to which those sometimes go who claim that there are in this country still some boundaryless parishes is strikingly illustrated by an esteemed colleague who tells us that in one instance the bishop designated a certain creek as one of the boundary lines of a parish; now the winding course of the creek results in a situation of which the priest disapproves and he seems to assume that, the bishop's authoritative delineation to the contrary notwithstanding, the parish lacks boundary lines.

It is not possible to state whether there may not still be some few "parishes" that lack legitimately defined limits. We must therefore take cognizance of our inquirer's supposition that such is really the case. Territorial limits are so necessary for a parish that (except for the provision made in Canon 216 § 4) without them there can be no canonical parish. And if the parish is not canonical, then neither is the priest in charge of it a "pastor" in the canonical sense of the term and consequently he is not bound by the specific duties of a pastor. Neither has he the rights of a pastor.

Our inquirer is correct in his assertion that the obligation of applying Mass *pro populo* as prescribed in Canon 466 could not be imposed upon "pastors" whose "parishes" have no delimiting lines except by authority of the Holy See. Now the Holy See has not extended the obligation of Canon 466 to "pastors" of that kind. The only documents touching this question of a general bearing for the entire country are the declaration of the Consistorial Congregation "circa naturam quasi-paroeciarum vel missionum dioecesium quarundam post codicis iuris canonici promulgationem," 1 August, 1919,[2] and the reply of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code of 26 September, 1921, communicated by the Apostolic Delegate to the bishops of the country in a letter dated 10 November, 1922. Neither of them prescribes anything beyond what the Code contains in this regard. But both insist on the obligation of pastors of canonically erected parishes to apply the Mass *pro populo* as laid down in Canon 466 on the supposition that American parishes are established with properly defined limits.[3]

[2] *Acta Apostolicae Sedis*, XI (1919), 346-347.

[3] The Consistorial Congregation declared: "V. Erectione porro, uti supra

What then is the canonical nature of "parishes" without boundaries supposed by some still to exist in the United States? If they have no territorial limits, they are not parishes in the canonical sense. But neither are they quasi-parishes as defined in Canon 216 § 3, since the territorial divisions in a vicariate or prefecture apostolic corresponding to parishes in dioceses; nor are they "missions", which they ceased to be when this country was withdrawn from the jurisdiction of the Congregation for the Propagation of the Faith and subjected to the common law of the Church. Both these names "quasi-parishes" and "missions" with their canonical consequences can no longer be applied to the "parishes" in this country. So it has been declared by the Consistorial Congregation 1 August, 1919.[4]

If then the sections of the dioceses entrusted to individual priests are not parishes nor quasi-parishes nor missions, what are they? There is no canonical institution under which they can be classed.

So far as one can ascertain, the controlling reason why such priests maintain that their assignments have no territorial limits and are therefore not canonical parishes and that they themselves are not pastors in the canonical sense seems to be that they shy at one obligation of pastors, viz., that of applying Mass for their flock on some eighty days of the year lest they forfeit on those days the opportunity of applying their Mass according to an intention for which a stipend has been given.

[i. e., in conformity with canon 216, § 1], canonice peracta, rector paroeciae, sive parochus, sive vicarius oeconomus obligatione tenentur applicandae Missae pro populo; a qua eximuntur rectores ecclesiae subsidiariae vel capellaniae. . . ." In his letter to the bishops informing them of the reply of the Pontifical Commission, the Apostolic Delegate wrote: ". . . . It is evident, from this official answer, that all the parishes in the United States having the three necessary qualifications, viz. (1, a resident pastor; (2), endowment (resources or revenue according to the provisions of Canon 1410 or 1415, No. 3); and (3), boundaries, are not only parishes in the strictly canonical sense, but are also ecclesiastical benefices. Hence pastors in the United States are real, canonical pastors (*parochi*), having all the duties and obligations pertaining to such an office and (according to Canons 466 and 339) are specifically bound to apply the *Missa pro populo* . . . unless dispensation or commutation be received from the Holy See."

[4] "I. Ex Can. 216 Cod. I. C. indubium est, partes dioecesum ut supra, quibus peculiaris rector pro animarum cura sit adsignatus, uti *paroecias* in posterum haberi atque eo nomine appellari debere; reservata appellatione *quasi-paroeciarum* vel *missionum* partibus in quas, pro cura animarum, dividuntur Vicariatus apostolici et apostolicae Praefecturae."—*Acta Apostolicae Sedis*, XI (1919), 346.

It cannot be denied that there are some American pastors so poor that they cannot support themselves, even in the wretched fashion in which they live, upon the combined income derived from the "salary" they are able to draw and the stole fees to which they are justly entitled. Such pastors are justified in seeking a dispensation through their Ordinaries that will at least reduce the number of Masses they must apply *pro populo*. But when all are counted, it will be found that they constitute but a small proportion of the American clergy. The great majority cannot claim that they stand in need of relief of this sort.

If with a semblance of consistency such "pastors" do not claim to be pastors in the strict canonical sense or that their charges are canonical parishes, they nevertheless with equal inconsistency assert their claims to the rights of pastors. If their "parishes" have no canonical standing—and on the supposition that they have no boundaries, that is exactly the situation—then the "pastors" themselves have no rights comparable to those of canonical pastors of canonical parishes. By what right do they solemnly baptize in the territory that is not a parish? Solemn baptism is reserved to the pastor of the place. By what right do they claim exclusive right to administer Viaticum and Extreme Unction in the territory that is not a parish? Both are reserved to the canonical pastor of the place. By what right do they insist on conducting the funerals of the Catholics dying in the territory? This too is reserved to the pastor of the place. By what right do they not only claim exclusive jurisdiction to assist at marriages but also actually assist at marriages, since they cannot be reckoned among those entitled to assist lawfully according to Canon 1097 § 1? By what authority do they assist at marriages at all? Besides local Ordinaries, only canonical pastors (and priests delegated by either) can assist validly at marriages. If we must meet the question whether such "pastors" are not free from the obligation of applying the Mass *pro populo*, we might challenge them: why do they who are not pastors collect a pastor's salary? However, they have a ready answer to all these objections: those things are their right because the bishop vested them with those rights when they sent them into their "parishes". Let them explain how their bishop can

grant them what is contrary to the common law. The "pastors" of "parishes" without limits do not realize that these claims to the rights of pastors in the canonical sense refute their assertion that they are not bound to say the Mass *pro populo* because they are not canonical pastors.

The pretext that the bishop is the pastor of the diocese and those other "pastors" only his assistants is futile: The bishop is indeed the pastor of the diocese in an eminent sense, but not in the sense in which Canon 451 speaks of pastors; neither is the diocese a parish in the sense of Canon 216.

Our inquirer has discovered in the Code itself a provision that would give these "parishes" without limits a canonical status. He asserts that in virtue of Canon 483 the Ordinary can oblige the *rectores ecclesiarum* to perform some "parochial functions". But our inquirer overlooks entirely the fact that Canon 483 does not at all authorize the local Ordinary to substitute the *rectores ecclesiarum* for pastors, but that it presupposes the existence of a parish within whose limits the church in question is situated. Moreover it is not true that in virtue of Canon 483 the local Ordinary can oblige the *rectores ecclesiarum* to perform certain "parochial functions" in their churches. On the contrary, Canon 481 forbids those rectors to perform any parochial functions in their churches. All that Canon 483 empowers the local Ordinary to prescribe is that in a church within the territory of an extensive parish the rector arrange the time of services to suit the convenience of those members of the parish who cannot without great difficulty go to the parish church; for their benefit to announce the holidays of obligation and fast days; to preach and to give catechetical instruction. These are indeed some of the duties of every pastor, but they are not what are usually styled "parochial functions" which are enumerated in Canon 462 and are there reserved to the pastor, e.g., the conferring of solemn Baptism, assistance at marriages, conducting funerals, etc.[5] Hence far from supporting the view of our inquirer, Canon 483 tells very forcibly against it.

[5] Cf. Nikolaus Hilling, *Das Personenrecht des C. I. C.*, (Paderborn: Ferdinand Schöningh, 1924), p. 231; Wernz-Vidal, *Ius Canonicum*, (Romae: Apud Aedes Universitatis Gregorianae, 1923), II, n. 748, III, *a*).

It may be asked, however, are not "parishes" without limits as old as the Church itself in this country? This constitutes a centenary and immemorial custom and, since it cannot well be abolished, Canon 5 permits bishops to tolerate it. The answer to this objection is not difficult. Is it true that this practice constitutes a custom that can in the present circumstances derogate from the common law? As was shown above, the practice of establishing "parishes" without limits while the United States were subject to the jurisdiction of the Congregation for the Propagation of the Faith was entirely in conformity was the law as it was binding in missionary countries. Now such a practice *secundum legem* cannot be the basis of a custom *contra legem* in a place transferred from the jurisdiction of the Congregation for the Propagation of the Faith to the common law. If one would speak of this as a custom *contra legem,* he can reckon the date of its beginning only from 1 January, 1909. But this would not constitute an ordinarily prescribed custom, let alone a centenary or immemorial one, of which Canon 5 speaks. Hence whatever force that practice may have had before Pentecost of 1918, it lost in virtue of the same Canon 5: "ceterae [i.e., all customs except centenary and immemorial ones that cannot be changed] suppressae habeantur," to say nothing of the fact that it could not prescribe against common law in less than ten years. Therefore the appeal to custom will not avail to justify the practice under discussion.

No matter from what angle the situation is viewed, the same conclusion is reached. The Code does not recognize any but canonical parishes in dioceses subject to the common law, as are the United States. There are, as the Holy See itself has declared, neither quasi-parishes nor missions in this country any longer. Neither does the Code make provision for "parishes" without limits, except those falling under Canon 216 § 4: among these latter none in our country can be reckoned except our national parishes which are therefore canonical parishes in the sense of Canon 216. All others must be parishes in the strict canonical sense of Canon 216 § 1. What then are these so-called "parishes" without limits?

EUCHARISTIC CONFERENCES. V.

The Eucharist, Pledge of Final Perseverance.

The Blessed Eucharist furnishes to every individual Christian a summary of the entire work of his salvation. It reaches from out the past as the remembrance of that saving sacrifice of Calvary by which he has been cleansed from sin. It continues in the present to be his living mediation and intercession through the silent Watcher in the Tabernacle. Finally, it stretches into the dim and distant future, even beyond the horizon of time, to be his only sure guarantee against the last and awful death—for " He that eateth my flesh and drinketh my blood hath everlasting life and I will raise him up in the last day."

We have seen that the Holy Eucharist brings faith in the forgiveness of sin from the Cross of Christ down to us, and that it kindles hope in the mediation of the unceasing prayer from the Prisoner of the Tabernacle. We will now proceed to examine how it is the consummation of love for the future, the last link between grace and glory, between earth and heaven; in a word, the pledge of our final perseverance. For the Blessed Sacrament in the form of Holy Communion is the most powerful assurance we have that God's mercy will continue unto the end, that is, that we may persevere in His grace and love.

Those who are in the friendship of God rightly look back over the past with feelings of deepest gratefulness, while the present is full of hopeful promises. But what harrowing doubts rise in even the best souls, when they think of that momentous issue which we call final perseverance! Even the great Apostle of the Gentiles could say that no man might know whether he were worthy of election or of reprobation. But the remembrance of the Eucharistic promise of Christ allays all such doubts and fears, for therein we see the path of perseverance and salvation to every one whose faith shall not stagger. " He that eateth my flesh and drinketh my blood hath everlasting life and I will raise him up in the last day ". Again, " he that eateth me, the same shall live by me ".

The Meaning of Perseverance.

It is difficult to understand the precise character of the grace of final perseverance. What we do know is that our salvation, from first to last, is the work of God. He is the Beginning and the End as well as the Way; our dependence on Him is entire. His power and grace hedge us round and His sovereign will fulfills itself in us in a manner that accords with our rational nature. On the other hand it is no less certain that man is free and responsible. Grace is given to every individual in sufficient measure to save his soul and, consequently, the failure to attain that end is fully attributable to man himself.

The attempt at reconciling these two indubitable truths has filled the pages of the history of the Church with theological controversy. Various explanations have been given. These are accepted by some schools of thought and rejected with vehemence by others. We are not presently concerned with the theoretical phase of this question of grace in general, nor yet with that of the grace of perseverance in particular. There is an element of mystery here, whether it be seen at the beginning, or at the end, or even throughout the entire range of highly speculative explanations. But this element of mystery no more affects the practical side of the question than it does with regard to our belief in the other mysteries of our faith. All the saints and spiritual writers have summed up, empirically, their own solution of this mystery in the briefest possible formula: work as though salvation and perseverance depended entirely on your own efforts; pray as though all depended on the grace of God. The words of Cardinal Newman are very much in point here: "A thousand difficulties do not constitute a single doubt," and the faith of the individual does not rest on a theological opinion.

For our present practical purpose we may therefore consider *perseverance* as that free gift of the Divine Bounty by which we may be found in God's holy friendship when we come to die, so that death may be for us the summons to a blessed immortality. From a consideration of this explanation we can see how momentous a thing it is for every individual: it means a happy death, a favorable judgment, a blessed immortality, the final stamp of God's approval upon our earthly life, the act that

seals us His forever, the triumph of right and reason in a rational creature.

Our Lord prayed for this grace in a particular manner when, as the great High Priest of the New Law, He interceded for His Apostles with the Heavenly Father: "Father, *keep* them in thy name". Election was not enough—He had chosen his twelve and yet one was a devil.

The Church in the Council of Trent describes it as a gift without which no one can be saved and which no one can merit. She does not attempt to settle the theological differences of the question, but her preöccupation with the practical issues involved is continuous. Throughout her sacred liturgy the constant and reïterated prayer of the Church is for final perseverance. Her solicitude on this matter covers all the stages of man's progress along the way of salvation—in life, in death, in the judgment, in heaven. Thus we read: "Grant, O merciful God, that we may continually advance in the work of eternal salvation". She prays that we may be preserved from "a sudden and unprovided death," that we may stand with confidence before the judgment seat of Christ. Through the intercession of all the saints, she asks that our "union with God here below may find its completion in everlasting joy" (Suffrage of the Saints); that God Himself would "lead us to the haven of eternal salvation" (Pst. Com., 14th Sunday after Pentecost); that He "would make us to be sharers in the rewards of heaven" (Collect, 10th Sunday after Pentecost).

Nor does the Church neglect to point out what is the ground of our hope for the attainment of this unspeakable gift of final perseverance. When the priest has received the Body and Blood of Christ, she puts into his mouth these words: "Grant, O Lord, that we may keep in a pure heart what we have received with our lips and that this temporal gift may become for us an eternal guarantee."

Finally, the Church does not fail to bring to our notice her aspirations after final perseverance for all her children, in the feasts of the ecclesiastical year. Her general attitude in this matter is sufficiently evident from the fact that she celebrates the feasts of the saints on the day of their death, when their perserverance is assured. We know how rare are the exceptions to this rule.

But there are particular feasts which symbolize perserverance and which serve as encouragement for us who still tread the hard way and seek the narrow gate to life eternal. Such is the feast of the Ascension of our Lord, the Assumption of the Blessed Virgin Mary, and most of all the feast of All Saints.

Christ indeed paid the price of our ransom on Calvary. We are therefore redeemed, but withal, an exiled race, journeying through a valley of tribulation toward our true home.

The individual soul is made a sharer in the Redemption of Christ through the cleansing waters of Baptism and though, even then, it fall by the wayside, the Saviour is at hand to restore it to His grace and friendship.

Moreover He preserves that soul in spiritual health, having provided His own Body and Blood to be its medicine and nourishment. Through this sovereign remedy the believing soul is made constant in the performance of good works and the avoidance of sin throughout life. This same bread prepares her for the dreaded entrance into eternity and confers the seed of immortality which is the promise of a glorious resurrection. In that same body of Christ there is the pledge of the soul's salvation against an adverse judgment at the tribunal of God and the pledge of its glory in the kingdom of the Blessed.

I. The Eucharist Our Support in Life.

> You cannot guess, you cannot know
> Upon what wings of joy I go
> Who travel home with God.[1]

The Blessed Sacrament is not only a *pledge* of eternal life; it contains Him who *is* eternal life. Hence, when joined with Jesus Christ in Holy Communion we have not merely a *promise* of perseverance, salvation, heaven, but we are actually then in possession of all that the soul strives after, though we possess after the manner of wayfarers. In other words, Holy Communion binds us in closest intimacy with Him who is at once the Author and the *Finisher* of our salvation: "he that hath begun a good work in you will also perfect it unto the day of Christ Jesus".

The Holy Eucharist is, then, in the first place, a source of strength and the secret of persevering constancy in the doing of

[1] Walsh: *Catholic Anthology*, pp. 67-68; Translation from the Basque.

good and the avoiding of evil. The regularity of the good palls upon us; the reïterated lure of evil attracts us.

The journey of life is long, heaven seems so far away. And though we tread the narrow path, we cannot always keep our eyes fixed on the distant goal. Mountains lift up their huge bulk and shut off the horizon and the sight of our true home. Dark clouds rise, cover us over and hide the view of God's blue heaven. The weight of the daily burden chafes the weary soul, bending low to earth that sky-born spirit. The sweat and dust of the battle of life, the tears of shame and defeat blind our eyes and blur the all too-distant scene. The distant scene, indeed! Mayhap we look too far and forget the promise of His constant presence among us. "Behold I am with you all days". And He *is* with us to be our daily support for body and soul, our first thought in the dawning of each day, our last prayer when the soft light of evening melts into gathering gloom; the first vision as faith and reason break on the infant mind, the last hope amid the enshrouding darkness of the tomb.

The journey of life is beset with other evils, too. More than the assault of devil, world and flesh, there steals into our existence the dry-rot of discouragement. Who has not felt the numbing pain when the soul sees itself after years of dreary effort floundering amid the lowland bogs of a merely natural life, far from the seemingly inaccessible summits where the City of God, bathed in glorious light, shines forth a radiant cloud by day, a pillar of fire by night, guiding, beckoning us to its portals. We are weak from lack of nourishment, we have contracted disease amid the poisonous miasmas of low-lying marsh and deadly fen. We have hearkened to the beguiling words of the devil, luring us into the mazes of error, or turned aside from the safe path of salvation into a morass of human ignorance lured on by false lights which appear in the thickening gloom like the fugitive will-o-the-wisp, to draw the unwary to their destruction. Or we have hearkened to the siren voice that stirs our senses to flame and intoxicates mind and heart with its dulcet strains.

And, though reconciled to God, we have not the strength to walk, much less run along the way of salvation. We need food, medicine, guidance, joy of spirit and consolation of heart; and all of these are the proper effects of Holy Communion, the food

of weary pilgrims. Jesus in the Eucharist is at once nourishment and remedy, enabling us to cast off disease, to live safely amid contagion and to ward off the attacks of enemies from within and without.

For the Sacrament of the Eucharist is the cause of salvation and glory, not only because it confers grace, which is the seed and the germ of eternal life, but because it likewise increases our spiritual powers, develops our energies, gives us a certain right to actual graces and helps which unable us to overcome obstacles and aid us to persevere in spite of all the trials of life. Hence it has been fitly symbolized by that bread which enabled the Prophet Elias to climb the Mountain of God and to walk in the strength of it for forty days without other nourishment. It takes the place of human love and companionship, instilling heavenly joy, for it is the bread from heaven, having all manner of sweetness; and it accompanies us throughout our exile, being with us all days from the dawn of reason till mind and senses break.

II. The Eucharist our Hope in Death.

No matter how long and how hard the journey of life may be, the threatened dissolution of the body and soul throws us into alarm. And if we have need of the Eucharistic grace and strength through life, how much greater is our need of it in the moment of death! The dread of that last hour casts its shadow across the life of the individual and haunts the memory of the race. It is one of the recurring themes in human song and story. From age to age there rises the lament of mortals because of their mortality. But the lamentation of the believer is softened down to nature's spontaneous plaint; for though he, too, descends into the darkness of the tomb, yet it is not an utter darkness, for he follows in a path traced out by One who in His own Person conquered death by His very dying, and rose triumphant from the tomb, dispersing its darkness by the radiance of His Body. And this One is to every Christian soul the beacon-light to guide his fragile bark aright and be his Pilot through the darkness of death's bitter waters to the haven of eternal light and rest.

We have seen that Jesus in Holy Communion is our only sure stay and support in the journey of life, since He is the food

of weary pilgrims. *O esca viatorum!* But there is an even greater need of having Him near us and being united with Him when the "shadows of life lengthen" and the grave opens before our feet. Only the consoling remembrance of Christ's own death on the Cross can in a measure assuage the bitter anguish of that terrible separation which death implies, or sooth the sinking fear with which that step into the darkness of the unknown fills the souls of men.

And so when that inescapable moment comes, when there is none to stretch forth a saving hand to retain us from the gaping void of the open grave, Jesus comes to dwell once more in that body which is soon to become the prey of dissolution and decay. Only to Him can we raise our voice in humble supplication, saying with childlike hope and confidence: "Sweet Saviour, bless us ere we go . . . through death's dark night, O gentle Jesus be our light."

The Church has not overlooked the fact that here, too, when life's dim candle sputters to a pitiable close, the Holy Eucharist responds to the most pressing need of man. And so she has surrounded the departure of every Christian soul out of this world, by the Real Presence of Christ in the form of the Sacred Viaticum, that with Him the soul may end its earthly pilgrimage and begin its life in eternity. She bids the Christian look upon that scene, when a Mother saw her Son dying the awful death of the Cross, and recalls that one degree beyond the cross is the crown, one moment beyond death is life, one step beyond earth is heaven: "Quando corpus morietur, fac ut animae donetur, paradisi gloria: When my body falls to dust, grant that my soul may pass to the glory of Paradise".

And this happy consummation the Church awaits through the worthy reception of the final Holy Communion. Yes, even the body is a sharer in the blessedness that comes from the Sacred Viaticum. That body, soon to be sown in corruption, shall rise in incorruption, for it is not sown alone but there is sown with it a Body, immortal in strength, radiant in glory, though hidden under sacramental veils. Consigned to earth, and "dunged with rotten death", our human bodies carry with them the living seed of Him who is the Wheat of the Elect, which having died once produces now fruit unto life everlasting, being "a full and holy cure for all our ills". From the

darkness of the grave under the cold earth, to the brightness of an eternal dawning and the warmth of heavenly sunlight, our corruptible bodies will rise hallowed in every member, in the same splendor that shone from the glorified body of Christ, clothed in His radiance and immortality. For though the claim of death is irresistible upon all flesh fashioned from the earth and crushed beneath the penalty of original sin, yet does the promise of Jesus Christ to those who eat His Flesh and drink His Blood triumph in the body's loss when, sown in lament and weeping, it dies to itself to live only to Him who is its surety against the second death, and the hope of its eternal life. When only darkness seems its portion, when sin has wrought the extreme of its punishment upon fallen man, the Conqueror over sin and death, though His power and glory be sheathed under the mild form of bread, impregnates that corruptible body with its own glorified qualities, against the day of its final resurrection.

That final bond of love established by the Sacred Viaticum is such as to clasp the soul of the believer to the Person of Christ by ties more enduring than death, stronger than all the powers of hell," " a binding of love."

III. The Eucharist the Pledge of a Glorious Resurrection.

In such hope the body is consigned to its last earthly resting place, accompanied by the precious seed of its promised immortality, the Sacred Viaticum. The species of bread has long since disappeared and with it the Eucharistic Presence of Christ. But the promise of His word which is attached to the worthy reception of His Body and Blood endures forever. Such is the faith of the Church, such is the hope of mankind, such the love of the Christ.

For by the reception of Holy Communion we receive not only food for our souls but *living* bread, and our soul lives with and shares in the life of Him who having died once lives now forever. " Whoso eateth me the same shall live by me." The body's share in this immortal life of Christ is attendant upon its transformation in death's harvest field, just as the soul may yet await the Saviour's embrace amid cleansing flames. Love has wrought its work even though the last claims of justice

must yet be fulfilled. Saint Cyril of Alexandria expresses this faith of the Church when he says: "Because Christ is in us in His Flesh, we shall rise again; life will not fail to vivify those in whom It has deposited the seed of immortality. For surely if by His word and touch He raised the dead to life, how much more will He raise up our vile bodies by reason of His life-giving flesh which has been housed within these same bodies."

In the life of a believer, death is not an end but a transition. Glory is the term toward which grace tends as an arrow to its mark. And in the Eucharist we have not merely grace but the fountain-head of all grace. If this grace be frustrated, then what hope of eternal salvation? It cannot be! Far from checking the passage of the Eucharistic grace to Eucharistic glory, death provides the harvest fields of heaven and digs the level between God and man. "Whosoever believeth in Me even though he be dead, shall live; and he that liveth and believeth in me shall not die forever." Thus we sing aloud the words of Jesus Christ, hurling the defiance of our faith into the open mouth of the grave, instilling the seed of comfort at the very moment when death seems triumphant and the world takes from us our most cherished human gift.

Other sacraments also give grace which is the seed of glory; this Sacrament does more; it gives the right to a glorious resurrection, because of the union which is established between Christ and those who communicate worthily.

IV. The Eucharist our Defence in the Day of Judgment.

Death strikes terror into the hearts of unbelievers: judgment inspires even the saints with salutary dread. "Whether I eat or drink," says St. Jerome, "whatever I do, there is always ringing in my ears, like the shrilling of a trumpet, that voice of fear: Rise ye dead and come to judgment!"

It is indeed a fearful thing to know God only in His capacity of Judge. But we have known Him as Saviour and Redeemer; we have known Him as Friend and Fellow-Wayfarer. We have proclaimed our faith in Him not only when He hung upon the cross of shame, but we have owned His Presence on our altars under the silence of the sacramental veils. Will He for-

get this in the day of judgment when He comes in power and majesty? So to think would be to wrong the heart of the Son of Man.

The Judgment can indeed inspire salutary fear in the hearts of believers, but only in those who have abused this marvellous Sacrament of supremest love, does it inspire the terror of despair. But these are already judged, already condemned; they have not to await the sentence of Jesus Christ, for, as the Apostle tells us: "he that eateth and drinketh unworthily eateth and drinketh judgment *to himself,* not discerning the body of the Lord."

For just as the worthy reception of Holy Communion is the surest guarantee of final perseverance in God's grace and love, so unworthy Communion is an infallible mark of eternal damnation. Such miscreants have rejected Christ in His last and greatest gift to the human race. They have knowingly and wilfully crucified Him anew in their traitorous hearts, they have done more than blaspheme Him in His agony; they have spit upon His Sacred Face and driven the sevenfold sword through the heart of His Mother. The executioners on Calvary, a robber, a pagan soldier, a sinful woman, could find mercy in His sight, but what hope for those who have hardened their hearts to the pleading of His sacramental love and turned their backs upon the light that streams from the Tabernacle? In life they have choked up the avenues of sorrow and remorse; they have become deaf to the reproaches of conscience, deaf even to the reproach of that small still voice issuing from the depth of the Eucharistic Presence; they have spit upon that little, lone and lingering spark of hope, which alone could prevent utter darkness from taking possession of their souls before the eternal darkness finally overtakes them. In the fearful words of the Apostle, they have eaten and drunk judgment to themselves.

But what claims can that soul put forward which has been repeatedly nourished with the worthy reception of the Body and Blood of Jesus Christ and which has been accompanied into eternity by the Holy Viaticum! What influence is here present to sway the decision of the Judge in favor of the soul now stripped of all the trappings of earth and clothed only in the weak remnants of its faith and the poor fragments of its

works! Its claims upon the sovereign Judge are many and irresistible. We have but to consider the wonderful effects of frequent worthy Communion to become convinced of this. Most of these have already been considered, but there is one which makes a particular appeal to the human heart.

We know that the angels indeed form the suite of God and of His Christ, but the worthy communicant becomes, in the words of St. Cyril of Jerusalem, His "blood relation". And shall the blood relation of the Son of God perish eternally? Shall the "blood relation" of Jesus Christ hear from His lips that most dreadful of all curses: "Depart from Me"? Not merely a soul bought with a great price, swathed in the red garments of his Saviour's agony, healed by the stripes of His scourging, cleansed in the bitter waters of His Crucifixion—but one nourished throughout life by His own Body and Blood? Shall it now be delivered over to become the spoil of the enemy of the Son of Man, after passing from Baptism to Viaticum through a Red Sea of His Sacred Blood?

V. The Eucharist, The Pledge of Glory.

"Christ has wished that this sacrament be the pledge of our future glory and of our eternal felicity." This is the express teaching of the Church in the Council of Trent. The liturgy of the Eucharist brings home to us the same teachings at every moment: "O sacrum convivium . . . et futurae nobis gloriae pignus datur".

The opening strophe of the O Salutaris proclaims the same faith:

> O saving Victim, *opening wide*
> *The gates of heaven*
> To mortals here below.

The Eucharist is indeed the food of pilgrims but it is a *living* bread, the very flesh and blood of Him who rose from the dead and lives in immortal glory, sitting at the right-hand of God. And the contact of our flesh with the glorified Body and Blood seals us His and prepares us immediately for the consummation of an everlasting union with Him in the Beatific Vision. So that when, after the worthy reception of the Holy Viaticum, death severs the bonds that hold us to this life, God's ministering angels recognize upon us the sign of the elect.

This faith and confidence in the Holy Eucharist are inspired by Christ Himself at the very time of the institution of this Adorable Sacrament. Before leaving the world Jesus renews the promises of a royal recompense to His faithful followers: "I dispose to you as my Father hath disposed to me, a kingdom"; and He seals that promise with His Blood poured out and His Blood given as drink, making us thereby coheirs with Himself by the drinking of the chalice of the testament. "This is the new testament in My blood," He says; a testament of supremest love, raising us to the dignity of heirs with Himself, with the right to His eternal inheritance, in the kingdom of the Heavenly Father.

Final perseverance, then, means heaven, to be united with Christ forever, to share His divine life with Him in eternity as we have done in time, to be one with Him in the possession of His kingdom.

Jesus is no less in the Eucharist than in heaven and no less with us here below than with the saints above. It is we who are not yet ripe for the final consummation. Meanwhile, He is changing us into Himself, molding our hearts and minds to His own image by the frequent union of His Flesh and Blood to ours. It is, therefore, only a matter of time until (submitting ourselves to Him) we attain to the full stature of Christ. Then shall faith pale before vision and hope be swallowed up in possession, while love, stronger that death, melts from grace to glory, merging in perseverance. We call it a grace, and rightly so, the crowning grace from Christ's own hand. But it is a grace that flings itself across the frontiers of time and earth into eternity and heaven, a grace that seals and makes everlasting what was true indeed, but transient until then. It is the last touch from the hand of the Divine Sculptor that completes our likeness to the Saviour and Lover of our souls, that makes the friendship of Jesus abiding.

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[END]

A VOICE FROM THE PEW.

To the Editor, THE ECCLESIASTICAL REVIEW.

From time to time in conversation with members of the laity my attention is called to certain amiable observations made by them which bear on desirable minor improvements in parish life. I am convinced by the spirit in which these observations have been made that they are not unreasonable and that, therefore, we might do well to give them some attention. The fact that they appear to be trifles does not in any way diminish their importance for the comfort of the laity.

I hear frequent remarks about the ventilation of our churches. It is said that the neglect of this is frequently observed. And in addition it is claimed that the longest and least interesting sermons are usually preached in churches that are badly ventilated. One good-natured critic suggests that an usher be selected whose primary duty it would be to give intelligent attention to arrangements for ventilation and that pastors recognize the importance of it.

I have heard it said that in some churches windows are never opened during cold weather, not even between Masses, although three to six Masses may be celebrated with rather short intervals between them. This comment on ventilation is heard so frequently and it is made so positive that account of it should be taken.

Another observation bears on confessions. When there is a large number of penitents in a church it is customary for them to take their places in pews or in lines and to enter the confessional in an orderly way. It appears that there are many who pay no attention to this, but break through a line regardless of all propriety. I was told of one elderly couple of slow movement who found themselves unable to get ahead of boys who were more alert. On one occasion this couple was compelled to wait an hour because of the celerity with which a number of young people reached the confessional ahead of them. It would probably do no harm from time to time if a pastor or an assistant were to observe this condition and take steps to prevent its recurrence.

Another observation relates to the inconvenience frequently met when people return to their pews after receiving Holy

Communion. Those who have spoken to me suggest that when one leaves a pew for that purpose, those who remain in it move in so as to allow the communicant to take a place at the end of the pew upon returning.

I submit these items to the readers of the REVIEW for their good-natured consideration. The suggestions appear to be entirely reasonable. Little effort on the part of the clergy would contribute to the comfort of parishioners which we should always keep in mind.

J. E. MINN.

THE CHOIR AND THE PROPER.

Qu. Is it the duty of the choir to sing the Proper during High Mass or Missa Cantata?

Does this obligation bind *sub gravi?*

Is this obligation satisfied by the recitation of the Proper in a clear and intelligible voice, when it is impossible or very difficult for the choir to sing it?

Would it be a grave sin for a priest to sing Mass if he knew before starting that the Proper would be neither sung nor recited?

By "Proper" is here meant the Introit, Gradual, Alleluia verse, Sequence, Tract, Offertory, Communion, as assigned in the Missal to the Mass of the day.

"Choir" is not confined in meaning to "liturgical choir" in the strict sense: the ordinary acceptation of the word among us is included.

Resp. During a High Mass or a Missa Cantata the choir must sing not only the Kyrie, Gloria, Credo, Sanctus, Agnus Dei, but also the Proper, viz. the Introit, Gradual, Tract, Sequence, Offertory and Communion (S.R.C., No. 3994 ad II).

It would be a sin to violate this prescription of the S. Congregation of Rites, without a proportionate reason. We do not think it would be a grievous sin, because these portions of the liturgical text amount only to a few lines, and do not seem to afford the grave matter necessary for a mortal offence.

Moreover, the S. Congregation itself (Decree 3994 ad II) sanctioned the replacing of the singing of the Offertory and Communion by their recitation, in a clear and intelligible voice, while the organ is being played. It is probable that the same mitigation of the law may be applied to the Introit, Gradual, Tract and Sequence.

In the regulations made by Pius X for the Province of Rome on 2 February, 1912, we read in § 20: "We wish to emphasize the fact that to omit the singing of any prescribed part of the Common or the Proper of the Mass, or of the Office, or of any other liturgical service, is forbidden. . . . Occasionally *the organ may be allowed to substitute a part of the liturgical text; yet the latter must be clearly recited,* either by the choir or by the chanters *recto tono.*"

"GLORIA" IN MASS OF ST. JOHN M. VIANNEY.

Qu. My Ordo, which is used in perhaps thirty-five dioceses, gives the feast of St. John M. Vianney on 9 August as a duplex. That day was the vigil of St. Lawrence. The Mass was of the feast, with the second oration of the vigil, and the third of St. Romanus. But the Ordo stated that the Gloria should be omitted. Was this an error? If it was correct, why was the Gloria omitted?

Resp. Obviously the Gloria must be said in the Mass of St. John M. Vianney. The direction "sine Gloria", inserted in the Ordo referred to by our correspondent, was a mistake of the printer.

THE LUNETTE AT BENEDICTION.

Qu. In what circumstances, if any, is one obliged to have a gold-plated metal container for the large Host used in Benediction? If the Host is held in a lunette with glass sides, is a metal container required in addition?

Resp. When the Benediction Host is held in a lunette with glass sides, there is no need to have a gold-plated metal container.

"CONFITEOR" AT MASS WITHOUT SERVER.

Qu. If a server at Mass is unable to recite the Confiteor, must the celebrant repeat it? If there is no server at all, may the celebrant say the Confiteor only once?

Resp. If the server at Mass is unable to recite the Confiteor, or if there is no server, the celebrant says the Confiteor only once, and omits the words "et tibi Pater" and "et vobis fratres", as is indicated in the rubrics of the Breviary for the private recitation of Compline (S.R.C. 3368 ad I).

BIRETTA AT MASS.

Qu. When Mass is said without a server, does the obligation of wearing the biretta hold? This question is prompted by the inconvenience of dropping the biretta, or reaching for it when one has the chalice in hand at the end of Mass.

Resp. When Mass is said without a server, the celebrant should nevertheless wear his biretta. With a little care he can easily enough remove it or put it on with his right hand, while holding the chalice with the left.

TABERNACLE DOOR DURING HOLY COMMUNION.

Qu. Should the door of the tabernacle be closed while the celebrant of the Mass is distributing Communion at the proper time?

Resp. No rubric prescribes the closing of the door of the tabernacle after taking out the ciborium in order to give Holy Communion. Let it rather remain half open. Here is the rubric of the Rituale Romanum (Tit. IV, Cap. II): "Sacerdos . . . facta prius genuflexione in plano, tabernaculum aperit, genuflectit, extrahit pyxidem, et illam super corporale depositam discoöperit." If the door of the tabernacle should be shut while Holy Communion is given, the rubric would certainly say so.

DISPOSAL OF ABLUTION AFTER COMMUNION TO INFIRM.

Qu. The later rubrics require that a priest in giving Holy Communion to the sick should bring the ablution back to the sacristy in a suitable container, instead of giving it to the patient. Is this suggested as one method, or is it imposed as the only method, of dealing with the problem?

Resp. The rubric of the New Rituale Romanum quoted by the inquirer reads as follows: "Postea Sacerdos abluit digitos in vase cum aqua parato, nihil dicens, et abstergit purificatorio; *aqua vero ablutionis suo tempore mittitur in sacrarium, vel, si hoc desit, in ignem.*" This is a direction more than a command. It remains permissible to give the ablution to the sick person. But the Ritual prefers that the ablution should be brought back to the sacristy and poured into the sacrarium or the fire.

EPISTLE AT MISSA CANTATA.

Qu. In a Missa Cantata some priests have the habit of reading the Epistle in a low voice so that the organist and choir may go on with the singing or recitation of the Gradual and Sequence immediately after the oration or orations of the Mass. The natural order would be that the celebrant should sing the Epistle and that the choir thereafter follow with the Gradual.

RESP. The Epistle at a Missa Cantata (celebrated without deacon and subdeacon) must be chanted by the first acolyte, or by a lector in surplice. If there is no cleric able to do so, then the celebrant himself must chant the Epistle. The priests who read it in a low voice (while it is not chanted by any cleric) violate the formal prescription of the *Ritus servandus in celebratione Missae,* VI, 8: "Si quandoque Celebrans cantat Missam sine Diacono et Subdiacono Epistolam cantet in loco consueto aliquis Lector superpelliceo indutus qui in fine non osculatur manum Celebrantis."

See Wapelhorst, tenth edition, page 212, No. 155, 2 and also Hebert, *Le Cérémonial,* page 115, No. 173, 2°: "Il (le prêtre) chante tout ce que le célébrant et le diacre chantent à la Messe solennelle, *et aussi l'épître s'il n'y a pas d'acolyte qui la puisse chanter.*"

ONE SCAPULAR FOR ENROLLMENT OF SEVERAL PERSONS.

Qu. 1. A priest about to enroll a certain number of the congregation in the scapular finds that he has only one scapular on hand. May he bless this one scapular and enroll all the recipients, and tell them to procure scapulars elsewhere and wear them without any further ceremony?

2. Suppose he has no scapular, may he take a scapular already blessed, enroll the recipients and tell them to procure scapulars elsewhere and wear them without any further ceremony?

Resp. 1. One and the same scapular, duly blessed, may be used to enroll a number of persons. But afterward each individual must secure for himself a scapular which has received the usual blessing. See Tanquerey, *de Indulgentiis,* p. 371, B. (tenth edition): "Quando adest multitudo, nec sunt scapularia in sufficienti numero, idem unumque scapulare

semel benedictum valide potest pluribus successive imponi, repetita solummodo receptionis formula; ita tamen ut primum scapulare, quod deinceps adscriptus induat, benedictum fuerit." Such was the decision given in August, 1868, by the Sacred Congregation of Indulgences, No. 421.

2. The decree just quoted shows that a scapular already blessed on a previous occasion may be used to enroll one or several persons. But each individual must take care that the first scapular which he wears has been duly blessed by a priest who has the necessary faculties and used the formula given in the Roman Ritual.

WAY OF CROSS DURING EXPOSITION.

Qu. Is it permissible to say the Stations of the Cross during Exposition of the Blessed Sacrament at Forty Hours?

Resp. While the Blessed Sacrament is exposed during the Forty Hours' Devotion, there is nothing to prevent an individual from making the Way of the Cross silently and unobstrusively. There is not any decree of the Sacred Congregation of Rites forbidding a priest to conduct publicly that exercise. But is it not preferable to concentrate the attention of the faithful on the mystery of the Blessed Eucharist?

MASS OF EXPOSITION DURING OCTAVE OF CORPUS CHRISTI.

Qu. Is Mass of Exposition allowed every day during the octave of Corpus Christi?

Resp. The exposition of the Blessed Sacrament is allowed at Mass and Vespers every day during the octave of Corpus Christi. See *Code of Canon Law,* Can. 1274, § 1.

COLOR OF SANCTUARY CARPET.

Qu. Is a green carpet obligatory and *sub gravi* in the sanctuary?

Resp. The only official text which prescribes the covering with a carpet the platform and steps of the altar and even, if possible, of the whole sanctuary, is the following rubric of the *Caeremoniale Episcoporum,* I, 12, quoted by Wapelhorst (last

lines of page 33) : " Gradus omnes Altaris inferiores cooperiantur aliquo amplo et pulchro tapete. Reliqua pars Presbyteri pannis virdibus contegitur. Si haberi non posset, saltem suppedaneum sit tapete aliquo coopertum."

Therefore all the steps of the altar should be covered with an ample and fine carpet. The remainder of the sanctuary (presbyterium) should have a green covering. And if this cannot be done, there should be a carpet at least on the platform of the altar.

Liturgists do not consider these prescriptions as a strict command. See, for instance, the *Synthetical Course of Liturgy* of the Rev. A. Vigourel, S. S., translated by Father Nainfa (page 46) : " It is *becoming* that the steps of the altar be covered with carpets, which on solemn feasts may extend over the whole floor of the sanctuary."

THE TABERNACLE CANOPY.

Qu. Is one obliged *sub gravi* to have a tabernacle that can be covered on all sides with a canopy?

Resp. It is not absolutely required that the canopy of the tabernacle should cover it on all sides; it is strictly sufficient that it be suspended over the front.

See Wapelhorst, page 28, No. 19 (who sums up the decrees 3520 and 4137 of the Sacred Congregation of Rites) : " Conopaeum est velum ad instar tentorii tabernaculo superpositum, undique vel saltem in fronte dependens . . . Si propter structuram Tabernaculi vel Altaris, quae corrigi minime possit, Conopaeum modo praescripto imponi nequeat, aptetur quo melius fieri valeat, ut lex Conopaei servetur."

FACULTIES FOR " PARDON " CRUCIFIX.

Qu. Are special faculties required to bless the " Pardon " Crucifix? If so, how may they be obtained?

Resp. The Roman Ritual, even in its latest edition, does not mention any " Pardon Crucifix ". Perhaps the inquirer means a crucifix which has received the Apostolic Indulgences, including a plenary indulgence *in articulo mortis*.

The faculty of attaching the Apostolic Indulgences to objects of piety by a single sign of the Cross belongs to all the "special members" of the Society for the Propagation of the Faith. It may also be obtained from the "Sacra Poenitentiaria", through the diocesan Ordinary.

DOMINICAN INDULGENCE FOR ROSARY BEADS.

Qu. Is it necessary to be a member of the Rosary Society to gain the Dominican Indulgence for Rosaries?

Resp. It is not necessary to belong to the Confraternity of the Holy Rosary in order to gain the indulgences of the "Rosarium S. Dominici". It is sufficient to use beads which have been blessed for this purpose by a priest of the Dominican Order, or by any other priest who has obtained this special faculty.

See Tanquerey, *de Indulgentiis* (tenth edition), page 368.

HOW ARE SCAPULARS TO BE WORN?

Qu. May scapulars be worn (a) sewn to an undergarment, but with the strings removed, or (b) attached to a girdle?

Resp. The indulgences attached to scapulars are not gained if they are sewn to an undergarment or attached to a girdle: "Ad lucrandas indulgentias, requiritur ut scapulare semper deferatur e collo pendens, non transversim, sed ita ut una pars pectus, altera humeros tegat. . . Si plura simul scapularia gestantur, satis est ut varii panniculi, alii aliis superpositi, duobus tantum funiculis suspendantur. . . ." (Tanquerey, *de Indulgentiis,* tenth edition, p. 372.)

Scapular medals, however, may be worn in any manner that is becoming.

PUBLIC CHANT OF LITANIES.

To the Editor, THE ECCLESIASTICAIL REVIEW.

In the May number of the REVIEW on page 511 you stated: "In the public singing of Litanies it is not only permissible but even obligatory to duplicate the first five invocations, i. e.

Kyrie eleison, Christe eleison, Kyrie eleison, Christe audi nos, Christe exaudi nos (S. Poenitentiaria, 21 July, 1919; *A.A.S.*, Vol. XII, p. 18; quoted in Wuest's *Matters Liturgical . . .*)."

Such an obligation it seems to me cannot be derived from the decree quoted from the *Acta*. The text reads: "Quibusdam in locis consuetudo invaluit Litanias Lauretanas sic cantandi ut (1) semel tantum recitetur *Kyrie eleyson* (Kyrie eleyson, Christe eleyson, Christe audi nos, Christe exaudi nos); (2) invocationes mariales ternae coniungantur cum unico *ora pro nobis* (Sancta Maria, Sancta Dei Genitrix, Sancta Virgo Virginum, ora pro nobis); (3) . . . Attento can. 934 § 2 *Codicis Juris Canonici,* quaeritur utrum hac ratione fideles lucrari valeant Indulgentias Litaniis annexas. Sacra Poenitentiaria . . . respondendum censuit: *Negative.* Hanc autem sententiam . . . Benedicto PP. XV . . . relatam, Sanctitas Sua confirmavit et insuper declarari iussit: *praedictam consuetudinem non esse approbandam, ideoque ab Ordinariis prudenter curandum ut in locis ubi viget submoveatur. . .*"

This decree, then, merely decides that indulgences cannot be gained by singing the Litany of Loretto according to the examples given in parenthesis, and moreover that the custom of thus shortening texts, to fit the music, is to be eliminated. There seems to be no question of repeating the first five invocations; in fact the *Periodica de Re Morali, Canonica, Liturgica,* edited by professors of the Gregorian University in Rome, comments: "Verba 'semel tantum recitetur Kyrie Eleison', a pluribus perperam intellecta sunt. Etenim, in quibusdam locis, v. g. in Urbe, usus habet ut primae invocationes, usque ad *Christe exaudi nos,* ingeminentur. Inde verba 'semel tantum recitetur Kyrie eleison' nonnullis visa sunt alludere ad usum diversum aliorum locorum, ubi ab initio nihil ingeminatur sed primo *Kyrie eleison* respondetur *Christe eleison.* Sed nulla rubrica, nullus textus officialis imponit repetitionem priorum invocationum. Quare diversus casus proponebatur, i.e. eorum qui omittebant *Kyrie eleison* dicendum post *Christe eleison:* exemplum positum intra parenthesim istud reddit manifestum. . . " (Tomus X, p. 246, annotatio 2). A later response of the same Congregation (*A.A.S.*, 1921 XIII p. 566) seems to confirm the interpretation just quoted.

Moreover, the obligation does not seem to be affirmed by any later decree, though the matter was touched by the Congregation of Rites, 6 November, 1925 (*A.A.S.*, XVIII p. 22): "An in Litaniarum recitatione absque cantu iterari liceat priores invocationes hoc modo: *V.* Kyrie eleison. *R.* Kyrie eleison.—*V.* Christe eleison. *R.* Christe eleison.—*V.* Kyrie eleison. *R.* Kyrie eleison.? . . . . *Affirmative.*" The most that can be drawn from this declaration is that in *reciting* these Litanies it is *permissible* to repeat the first invocations. In short, the Roman decrees simply demand that the Litanies be sung as they are in the liturgical books, and there (in the Roman Ritual for example) the first five invocations are not repeated.

C. DREISVERNER, S.M.

Fribourg, Switzerland.

Our interpretation of the decree of the S. Poenitentiaria (21 July, 1919; *A.A.S.*, Vol. XII, p. 18) was based on the inaccurate manner in which it is quoted in Wuest's, *Matters Liturgical,* pages 545 and 546.

The original text of that decree, and of the decree of 10 November, 1921, in the *Acta Apostolicae Sedis,* agrees with our objector and with the *Periodica de Re Morali, Canonica, Liturgica,* which he rightly quotes.

Whereas the Roman Ritual does not require the repetition of the first five invocations of any of the approved Litanies, *this repetition is indicated* by the usual sign "ij" *in the Liber Usualis Missae et Officii"*, p. 780, edited by the monks of Solesmes with the imprimatur of the Bishop of Tournai (Belgium), for the Litany of the Blessed Virgin, of St. Joseph, and of the Sacred Heart, whenever these Litanies are *chanted.*

The decree of 6 November, 1925 (*A.A.S.*, XVIII, p. 22) shows that it is also *permissible* to duplicate the first five invocations in the public *recitation* of those Litanies.

ALTAR WINES OF HIGH ALCOHOLIC CONTENT.

Qu. On page 62 of the January issue of THE ECCLESIASTICAL REVIEW it is stated that it is permitted to add grape alcohol to wine to be used for Mass, before the process of fermentation is completed, but only in such quantity that the entire alcoholic content does not

exceed twelve per cent. Does this render illicit the use of altar wines such as Muscatel and Tokay, with a content of approximately 20% alcohol?

Resp. Without entering into the question whether it is possible to produce a natural wine "with a content of approximately 20% alcohol",[1] we must distinguish.

If the entire alcoholic content is produced by the merely natural process of fermentation of the must extracted from grapes, without addition of any other grape alcohol, such wine is entirely lawful for use at Mass, no matter how high its alcoholic content.

If, however, the alcoholic content of the wine has been increased by the addition of grape alcohol, it is not allowed to use for Mass wine whose entire alcoholic content exceeds twelve per cent.

It is true, the Holy Office permitted that the alcoholic content in wines grown in certain regions be raised to seventeen or eighteen per cent.[2] But as the tenor of this rescript explicitly states, it is a special concession. Therefore it cannot be extended to all wines. On the other hand the decree of the Congregation of the Sacraments which is epitomized in the January 1930 issue, pp. 61-65, and which is general, does not include the latter rescript but one of 25 June, 1891. This places the limit of the total alcoholic content, when artificially increased, at twelve per cent. For practical purposes this is made a general regulation. Hence it would be unlawful to use at Mass a wine to which in the final stages of fermentation grape alcohol had been added and whose alcoholic content then exceeds twelve per cent. An exception must be made for wines from those vineyards that have obtained legitimate permission to raise the alcoholic content to a higher percentage—a matter that will come under supervision of the Ordinaries where such vineyards are situated.

[1] The presence of so high an alcoholic content in "altar wines" seems to warrant the suspicion of adulteration. Speaking of fermentation, John Merle Coulter, Charles Reid Barnes and Henry Chandler Cowles, *A Textbook of Botany* [New York: American Book Company (1910), I, 410], state: "When 12 per cent [of alcohol] have accumulated in the liquid, the action [of fermentation] is retarded, and by 14 per cent it is stopped."

[2] 5/7 August, 1896—ECCLESIASTICAL REVIEW, XVI (1897, 296-298).

PRAYERS AFTER LOW MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In your September number someone asked if the prayers after Mass ordered by Leo XIII, presumably "to secure the independence of the Church", should not now be omitted in view of the settlement of the Roman Question.

It may be of interest to relate what the present Holy Father said to me on this subject when I suggested, about a year ago, that prayers for conversions might be substituted for those ordered by Leo XIII.

"I have given thought," he said, "to the idea of doing away with those prayers or of substituting others for them. I shall think also of your suggestion regarding prayers for conversions. But the need for the present prayers is not over. Have you noticed that one, the last, suggests the form of an exorcism? The enemy has not given up his work. There is need still of that particular form of prayer, perhaps even more need than ever." The Holy Father then proceeded to give striking examples. All of which shows that there is more object in the Leonine prayers than even "the conversion of sinners and the liberty and exaltation of Holy Mother the Church".

EPISCOPUS.

At the time of writing the answer to our correspondent's query in the September number the text of the Holy Father's Allocution on 30 June of this year had not come to us. It is now published in the *Acta Apostolicae Sedis* of 3 July, page 301. His Holiness Pope Pius XI there expresses his will that the prayers which Pope Leo XIII ordered to be recited by the priest with the people after Mass should be said *for Russia,* in order that peace and freedom to profess the faith may be restored to the afflicted people of that country. Furthermore, the Sovereign Pontiff requests bishops and priests most earnestly to urge their flocks to bear this intention in mind and to keep recalling it to them.

Criticisms and Notes

THE LIFE OF CHRIST. A Historical, Critical, and Apologetic Exposition. By the Very Rev. L. C. Fillion, S.S., Consultor of the Pontifical Biblical Commission. Translated by the Rev. Newton Thompson, S.T.D. Vol. III. B. Herder Book Co., St. Louis, Missouri. 1929.

This third volume covers the last six months of our Lord's public life and His Passion, Resurrection and Ascension. The last chapter disengages the conclusion: He is God.

Father Fillion, who had in mind not only Catholics and conservative Protestants, who believe in the divinity of Christ, but also unbelievers, would have these unbelievers with the help of grace, come to this conclusion of Peter and Thomas that He whose life they have studied is their Lord and their God. For their benefit especially, and for that of the teachers who have to deal with them, he placed at the end of each of his volumes appendices in which he discussed the objections and difficulties which the inquirer meets with in the study of the Gospel and which lie in the way of his acceptance of its testimony. This is the most distinctive part of his Life of Christ as compared with others.

Even the parts devoted to positive exposition are more developed than are the corresponding parts of Fouard's excellent Life of Christ; consequently even those who are familiar with Fouard (or LeCamus or Didon) will find in Fillion much that is new and interesting.

The proof of the divinity of Christ, which is perhaps the principal concern of the author, is perfectly cogent in his work. But it is made more difficult than it otherwise would have been by the fact that he regards the title "Son of God" as a current title of the Messiah. Here is a case, such as some we have referred to in our review of the two earlier volumes, where we should have liked to see the veteran professor of Scripture take account of the work of such younger men as Fathers Lagrange, Lebreton, and de Grandmaison. They give excellent reasons for their conviction that the title "Son of God" was not a current title of the Messiah and that there is no reason to regard it as synonymous with "Messiah" in many of the texts where Fillion was inclined so to regard it. Father Fillion's disciples should revise their exegesis on this point.

Neither Rationalists nor Catholics will find an answer to all their questions in Father Fillion's big books. But they will find enough

good answers to make his work worth reading. Those who go to it, not as a scientific treatise on the greatest of historical subjects, but as a book of devotion, will find it still more satisfactory. Father Fillion was a very spiritual man; and in speaking of our Lord, he was speaking of a Friend who, he never forgot, was his God.

From the literary point of view, the professor of St. Sulpice and of the Catholic Institute of Paris was perfectly equipped. He wrote, as he spoke, with vivacity, clarity and grace. The translation has not done his style perfect justice. Dr. Thompson writes English well, but such renderings as that of "d'ailleurs" by "however" are defective. These are little things; they should not make us forget that on the whole the translation is quite good.

DE REVELATIONE CHRISTIANA. By Herman Dieckmann, S.J. The Herder Book Co., St. Louis, Mo. Pp. 675.

Freighted down with authorities, solid with the wisdom that comes with reason supported by tradition, clear with the method of one who has taught the subject for years, this new book on apologetics appears with a peremptoriness which belongs only to the worth-while things of the intellectual world. The author, who died in 1928, never lived to see this work in print, and much of it was written while he was already spent in body though quick in mind.

This 650-page work falls into two great divisions which are preceded by an introduction concerning the relationship of apologetics to theology. The first treats of Revelation, the second of the Divine Mission of Jesus Christ. In the first part religion in general is discussed from the historical, psychological and metaphysical point of view, all of which are treated with great dispatch. The learned author correctly bases the metaphysical character of religion on the idea of dependence, namely of origin, of ultimate end, and on the fact of conservation. It seems to the reviewer that here the author might have followed St. Thomas more closely and built the dependence on the triple causality: efficiency, final and formal, which would have served as a basis for the three fundamental duties of religion: to serve, to love and to know God.

The customary treatment of the possibility and nature of revelation follows and with it a chapter on the criteria of the external signs of credibility which is very well done. The swing away from Determinism to Contingentism in science makes a lengthy treatise such as the author's very necessary, for no longer does the objection against miracles base itself on the unchangeableness of the laws of nature but rather on the fact that every new novelty in the emergent evolutionary process is a "miracle". Fr. Dieckmann's acquaintance with

the admirable work of Dr. de Have has enabled him to give that subject the importance which is its due.

The second treatise deals with the subject of the Divine Mission of Christ and covers the same ground touched by Father Grandmaison in his unsurpassed *Jesus Christ* which is now being translated into English. The reader will find a much fuller treatment of Messianism than is generally found in Fundamental Theologies. Well done as it is, it seems to miss the importance of one idea in Messianism which is all important for the understanding of the relation of Christ to humanity. Messianism in the broad sense of the term meant not only the expectation of a Messias, but also that this Messias would be born of a corporate body chosen as the elect by God. It includes not only the idea of a Redemption but also that of solidarity. If this double aspect were more stressed in our apologetics, it would seem easier to approach the Church as the New Testament embodiment of the risen Christ, as the Head of a redeemed and chosen people who make up this mystical Body. It may be unfair to expect an author to treat the matter so fully, and the point can hardly therefore be urged in criticism of this work. The treatment of the Divine Mission of Christ is perhaps the best treatment of the subject in any Latin manual.

The question of apologetic method is a difficult one. Father Dieckmann has followed the traditional method very closely. Often very much more space is given to terms than to the arguments. The bibliography at the end of each chapter, however, is complete and up to date, and the style clear. There does seem to be a tendency, however, to group many modern and erroneous approaches under old headings, so that by giving them one neck he can cut off fifteen heads at a blow. It may be that new errors are built not on false conclusions from sound principles but from perverted first principles and hence need a distinct treatment of their own. It may also be true that new apologetic manuals are assuming that Deism is the accepted modern position and, forgetful of the modern errors, have gone beyond the point of refuting them with a distinction and reached a point where they can be touched only with a *Nego*.

Whatever may be said for the necessity of developing a new approach to the new errors, the fact remains that if a student knew the solid presentation of Father Dieckmann he would be equipped with a powerful arsenal of arguments to meet most new approaches. Father Dieckmann has left a monument behind him and no student of apologetics who is interested in sound scholarship can escape being his debtor. His work is a credit to his university, his country, and his Church.

DIE ALTLATEINISCHEN PSALTERIEN. Prolegomena zu einer Textgeschichte der Hieronymianischen Psalmenübersetzungen. Von Arthur Allgeier. Herder & Co. G.m.b.H. Verlagsbuchhandlung: Freiburg im Breisgau. 1928. Pp. xi + 190.

This book is divided into three very distinct parts. In the first, Professor Allgeier gives a most interesting account of the history of the study of the Old Latin Psalters from the work of Jacobus Faber Stapulensis down to the present day. It is a fascinating story told with rich fulness of detail and ample documentation. The Quincuplex Psalterium of Stapulensis (Stephanus, Paris, 1509, 1513; de Pratis, Caen, 1515), the earliest editions of the Psalterium Ambrosianum (1555, 1574, 1582, 1588, 1619), the Psalter of the Sixto-Clementina, Alterius's edition of the Psalterium Romanum (1593 and 1619), the important work of Sabatier and Bianchini, and finally, the work done on this intriguing problem since the time of Sabatier—these are the various stages of development traced by the author, who brings this first section to a close by a careful survey of the present status of the question. He concludes as follows: "Sowohl bei dem Versuch, die handschriftlichen Zeugen auszuwerten als auch die Vätercitate richtig einzuordnen, hat sich die wichtige Wahrnehmung ergeben, dass, je mehr man neue Textzeugen durcharbeitet, die Zahl neuer kritischer Varianten abnimmt. Immer und immer kehren die Lesarten wieder, die bereits aus dem *Psalterium Veronense* und *Sangermanense*, aus dem Mailänder und dem mozarabischen Psalter oder aus den drei hieronymianischen Rezensionen bekannt sind. . . . so scheint die Hauptfrage sich dahin zugespitzt zu haben, in welchem geschichtlichen Verhältnis RHrghMGMi zueinander stehen" (pp. 52-53).

As an aid in the solution of this problem, Allgeier presents in the Second Part the variant readings of these several versions in the form of a critical apparatus. The Gallican Psalter as found in Augiensis XXXVIII (s. IX) is taken as the norm, and the variants of the Veronense (R), Romanum (Hr), Mozarabicum (M), Sangermanense (G), Mediolanense (Mi) duly noted. To supplement this horizontal view, an Index Verborum—Part Three—is added, by which it is possible to compare the vocabulary of the various Psalters. Those words which do not occur in the Gallican Psalter are printed in italics, a simple device which facilitates the use of the list immensely.

Few, very few, subjects are more interesting than the text of the Latin Psalter. One has only to recall the experience of one's first reading in the Enarrationes of St. Augustine or the joy of using

such a work as Dom Capelle's beautiful dissertation, Le Texte du Psautier Latin en Afrique (Collectanea Biblica Latina, IV, Rome 1913), to be once more fully conscious of the fact. Allgeier's work is a splendid addition to the work of his predecessors. He has put under his debt not only all students of the Latin Psalter, but patrologists and liturgists as well.

EINLEITUNG IN DAS ALTE TESTAMENT. Von Dr. Johann Goettsberger. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1928. Pp. xviii—522.

Dr. Goettsberger has contributed to Herder's *Theologische Grundrisse* an important volume on the Old Testament. The first part of his work is a study of the individual books of the Old Testament which are classified as the historical books, the poetic and the prophets. The second part is a history of the canon of the Old Testament, and the third an account of the text and its various translations. An important feature of the book is the very valuable series of bibiliographies that are to be found throughout the work. In their bibliographies Catholic writers are indicated by a star. Our readers who may not be familiar with German would find the work valuable for its bibliographic references alone.

Not the least valuable section of this book is the sane and unbiased discussion of the Pentateuch problem. The problem of Moses and the authorship of the Pentateuch is well analyzed. The inner grounds for believing that the author was one who knew Egypt and lived with his tribe in the desert are clearly presented. At the same time the reader is given a fair account of the objections to the Mosaic authorship that the critical school has developed by an analysis of the text. This is followed by a valuable history of Pentateuch criticism. A special section is devoted to the Graf-Wellhausen theory of the Pentateuch. In summing up, Goettsberger points out that special studies favor now the critical and now the conservative school, but that the chief points of the critical theory have not yet been demonstrated. At the same time conservatism has not established a completely satisfactory theory of the Pentateuch. The discussion of the Minor Prophets is somewhat summary, but references are given to the literature.

It is to be regretted that we have not in English anything comparable to the excellent theological, Scriptural and Patristic texts of Herder's *Theologische Grundrisse*. It is to be hoped that many years will not elapse until this need is supplied.

THE COMING AGE AND THE CATHOLIC CHURCH. The Right Rev. Monsignor Barry, D.D. Putnam's: New York.

Those who recall Canon William Barry's *Roma Sacra*, those who meet him in periodicals, and those who, since the death of Cardinal Gasquet, consider him one of the leading scholars in the English Catholic Church, will welcome *The Coming Age and the Catholic Church*. The centenary of Catholic Emancipation completed the Canon's eighty years. ("Ireland's Emancipation was nothing less than the acknowledged triumph of the Mass.") He was born at a time when England's birth-rate fell steadily—the motive was Malthusian—to prevent a lowering of the means of subsistence. The decline accounts for the appearance of current unbelief, which was followed, as foretold by Renan, by a sexual revolution. A chief result has appeared in the lack of decency in public decorum since the War and the open outrages on Christian modesty which pass without reprehension. In them the Canon sees symptoms of the mental and moral debasement to which empty churches also bear witness. The future, he feels, "will depend on Birth-Control—how it is practised in accordance with Christian ethics or in contempt of them."

His splendid forecast of who will survive in the Coming Age and will, therefore, control history is the result of a decade's study, observation, and writing. In 1911 he was considering "The Pope and Democracy", with which he opens his book; he finished his survey of the probable outcome of this century on the Pope's Golden Jubilee, the day after the Roman Question was settled. Now that Italy and the Pope are free, he feels, the world's great age begins again. Just as in the present generation he has seen the "Hic jacet" of Lutheranism, in the next he sees the arrival of the second Christian millennium, in which a splendid Catholic Renaissance will arrive—the old enemies of Papal Rome have gone or are rapidly disappearing, and our new Christian era will take in the East.

Typical of the Canon's method is his summing up of "Sanctity, Personal and Official". After describing the various duties of the modern parish priest, he continues: "Like a physician he must not mind infection, and this bestows on him a kind of security. He should keep up his learning by study of Holy Scripture and theology, for he has to preach, to instruct, to win converts, and to occupy his leisure profitably. To be a classical scholar will give him sound mental resources, now more than ever a defence against the distractions of current literature. He is left a great deal to himself; has often a miserable stipend—and even that he must beg—but how much safer than the wealth and luxury which go so far to explain past calamities, though never to justify despoilers of the Holy Place!"

HISTOIRE DE L'AMERIQUE ESPAGNOLE, depuis les origines jusqu'á nos jours, by Jean Toussaint Bertrand, Officer of the French Academy. Editions Spes, 17 Rue Soufflot, Paris, 2 vols.

Having lived through a century of political ferment and racial fusion, their identity as sovereign nations safeguarded and preserved, to a degree greater than some of them seem willing to admit, by the attitude assumed toward them by the United States from the beginnings of their lives as independent members of the family of nations and by the policy which has been the logical outgrowth of that attitude and is embodied in the Monroe Doctrine—the republics of Spanish America in recent years have blossomed into full adolescence and are marching resolutely toward the fuller national life of maturity. The breakdown of the old world, which reached its climax in the war of 1914, marks the beginning of a new self-consciousness, a new confidence in their own destiny on the part of the nations of America.

What the future holds in store, what social institutions, political and economic, are to be developed by these nations whose material resources are yet but scarcely explored and whose populations seem destined to absorb the invigorating stream of immigration from a world confronted with the all but hopeless problems of reconstruction, what is to be their contribution to the progress of mankind, lies in the field of speculation. That we stand on the threshold of a new era in the life of these nations and especially in the part they are to play as factors of world development is not to be doubted. At such a period it is useful as well as interesting to review the past, to study the origins of institutions and philosophies, and analyzing these project their meaning into the future.

It has not been the purpose of Bertrand to make any new contribution to the data already assembled. His is not a work of research. Its purpose is to place within the reach of the reader a careful survey of the greater facts about which further study will revolve. Bertrand is eminently equipped for the task. He is of Latin mentality and sympathetic toward the peoples of whom he writes. He has devoted long years to educational work among them and by his writings on educational subjects has had an important part himself in laying the foundations for future growth. He presents to his reader not so much his own as the interpretation which Spanish Americans themselves make of their accomplishments as colonies and as independent nations.

To Bertrand the colonial is the period of supreme importance in the history of Spanish America. "This period", he writes, "is the longest since the discovery. What is more, considered in its psychologic and ethnographic aspects this period is one of capital importance. It witnessed a civilization, in labor through the slow processes of evolution give birth to a new race, an original humanity, a soul that is truly Spanish-American, unlike either the soul of the aborigines or that of the Spaniard. The history of the world presents few if any events of such importance."

Written in French, the work of Bertrand will serve to arouse interest in this subject where the facts have too often been distorted and clouded in the service of political or commercial ends. There is need in our own country of a text book for use by high school and college students which would be scrupulously objective in its treatment of the history of Latin America. It has not been easy for writers to free themselves completely from the unconscious influences of a tradition always different and at times in open conflict with the traditions of the other nations of our continent. The impulse given to commercial and intellectual intercourse between our nation and our neighbors, makes indispensable a clearer, more dependable knowledge of history than is now available in readily accessible form. It is to be hoped that the great Catholic groups engaged in educational and philanthropic work in all the Latin American countries, cooperating with affiliated organizations in the United States will not delay supplying to American readers an acceptable outline and adequate interpretation of the history of the colonial empire of Catholic Spain in the new world and the subsequent breaking up of that empire into the nations for whom the immediate future is so laden with hope.

FINAL MORAL VALUES IN SOCIOLOGY. By the Rev. Theodore Mary Hemmelt, S.S., S.T.L., The Catholic University of America, Washington, D. C.

This pioneer volume is a dissertation submitted to the faculty of Sacred Sciences of the Catholic University of America for the Doctorate of Theology. The book is written from the standpoint of a theologian and purposes "to demonstrate that sociology, as set forth in the works of non-Catholic writers, places final moral values upon man's actions". It aims to discover, from the writings of sociologists, the substitute made by them for the theological interpretation of morality. In the fulfillment of these purposes the author arranges his subject matter in five parts. Part one is an in-

ductive study of the attitude of sociology toward revealed religion and moral theology. Part two is a presentation of the monistic philosophy which the author finds basic in modern sociological study. Part three is a comparative study of the respective fields of sociology and moral theology in relation to consciousiness and human acts. Part four is devoted to pointing out that sociology is a moral science and that "its subject matter coincides with that of moral theology". Part five is an indictment of sociology as impotent to achieve personal morality and as a merely naturalistic interpretation of life. The author has added a splendid bibliography and an excellent index.

This is truly a pioneer work and the author has given to it thoroughness and painstaking care. It is unfortunate that it was not given to the public a decade ago when this particular problem loomed up with greater importance than it does in the sociological field today. It is a helpful work because it will reveal to Catholic theologians the myriad of relationships of modern sociological study. This in itself is a great service because it is feared that the general run of Catholic readers and even technical theologians are unappreciative of the wide horizon of sociological science.

The author now and then leaves the reader under the impression that he has a personal battle to wage against individual sociologists. From his condemnation of the erroneous philosophy, attitudes and assumptions of modern sociologists we frequently emerge with disrespect for the whole science and disregard for the high-minded purposes of many pioneer sociologists whose philosophy is at variance with the philosophy of the Catholic Church through no fault of their own. Perhaps the author from his long contact with sociologists has fallen into what many believe to be one of the pivotal errors of sociological study—the tendency to generalize with insufficient data.

Dr. Hemmelt deserves the gratitude of Catholic theologians and Catholic sociologists for having opened up this field and for having brought sociology and moral theology into such suggestive juxtaposition.

LA CRITIQUE DE LA CONNAISSANCE. Par Joseph De Tonquedec. Paris: Beauchesne. Pp. xxx, 565.

As the first volume of a series that he promises on the principles of Thomistic Philosophy, Dr. Tonquedec presents us with an analysis and an elaboration of a part of St. Thomas's teaching in the field of Logica Critica. The book is the result of a series of lectures given by the author for several years to a group of university students who desired a knowledge of the pivotal points in the philosophy of St.

Thomas. It is to be hoped that the author will fulfill his promise to complete his series because in this volume he has rendered a distinct service not only to students but to St. Thomas as well.

The lengthy Preface is provocative of thought and in it the author reveals that he favors a broad interpretation of the letter and spirit of Aquinas without going to the extremes advocated by some representatives of the New Scholasticism. The author is trenchant when he describes the tactics of some who cull certain of the doctrines of the Angelic Doctor, fuse them with their own opinions and label the ensemble " Thomistic ".

The author takes up in turn these questions: Knowledge in General; Sensile Knowledge and the different phases of Intellectual Knowledge. Ideas, Judgment, Truth, Induction, First Principles, Axioms, Definitions, Syllogisms and the Spirit of Critical Research represent the general points considered in connexion with Intellectual Knowledge. Appendices and notes of more than one hundred pages add little to the merits of the book except to reveal the profound and patient research the author has given in attempting to settle some of the mooted points in this field.

The method of the author reveals first of all that he is a master of Thomistic thought. He discloses also the value of solving difficult points in the text of Aquinas by having recourse to parallel places in the writings of the Angelic Doctor where the same question is dealt with in other connexions. Dr. Tonquedec does this with satisfying efficiency in his presentation of St. Thomas's teaching about the " species impressa ", the " verbum mentale ", the meaning of and the kinds of truth, the process of universalizing, the relation of the universal idea to the concrete object detected by the senses. Many will regret that the author did not give more space to the syllogism making use of the little used Thomistic work " De Fallaciis ". Perhaps a future volume will take care of this.

The book is written in a style that is really marvellous, considering the abstract nature of many of the problems that are discussed. It is perhaps well that he did not have in mind the use of his volume as a text book because he at once emancipates himself from many limitations. One sees a beautiful example of the attractive style the author has brought to the presentation of abstract problems in his treatment of the Thomistic explanation of the intellectual process of abstraction.

The work bristles occasionally not only with heartfelt enthusiasm and affection for the teachings and person of Aquinas but also with open antipathy for those who, according to the author, have not done justice to St. Thomas. Dr. Tonquedec disclaims in his preface any ability as an expert in the historical method, though subsequent pages prove that he is too modest.

SUMMA PHILOSOPHIAE CHRISTIANAE. Critica, Editio 5a et 6a, emendata et aucta, pp. viii, 278, 1928; Theodicea, Editio 5a et 6a, emendata et aucta, pp. vii, 273, 1929; Index Generalis, pp. 68, 1929. By J. Donat, S.J., Professor in the University of Innsbruck. Felix Rauch, Innsbruck.

Father Donat, through his series of eight volumes of manuals of Christian Philosophy, has won for himself a renown well deserved and of long standing. Years ago he was one of the pioneers in the Neo-Scholastic method of interpreting the *Philosophia perennis* in the light of the latest research and the latest needs. That his method was acceptable to Christian philosophers throughout the world is evidenced by the fact that even the revised and amplified fifth editions of his Critics and Theodicy must be reprinted. His method is sustained in the sixth edition of these two manuals; seventy-three pages have been added to the Critica and sixty pages to the Theodicy. For the most part these additions are the analysis and criticism of modern theories in these fields. This progressive spirit of Father Donat has endeared him to teachers of philosophy throughout the world, even to those who do not concur with him in his presentation of the traditionally debated points of Thomistic and Scholastic philosophy. The manuals suffer certain limitations for use as texts in the college or seminary classroom but they are invaluable for reference work. The new General Index satisfactorily answers a pressing need.

RETTUNG DER CHRISTLICHEN FAMILIE. Bericht der 68. Generalversammlung der deutschen Katholiken zu Freiburg im Breisgau, 28. August bis September 1929. Herder: Freiburg im Breisgau, 1930. Pp. xii—430. $1.35.

A phrase used frequently in our Catholic periodical literature before the World War was *Germania docet*. The reviewer is tempted to repeat the phrase while looking over the rich contents of "The Salvation of the Christian Family", which presents the proceedings and addresses of the General Meeting of German Catholics held last year in Freiburg. The book contains much that may assist American Catholics in the attempt to save the Christian family. A mere mention of some of the titles reveals the rich treasure trove—Catholic Action among the Laity; The Sacramental Character of Marriage, by Dr. Karl Adam, of Tübingen University; The Sublime Character of the Christian Family, by Frau Geheimrat Maria Hessberger; The Philosophy of the World in Its Opposition to the Christian Family; Social and Economic Dangers Confronting the Christian Family.

A most praiseworthy fact revealed by the book is the fine solidarity of German Catholics in their attempt to save the Christian family from ruin. Bishops and priests, laymen and laywomen, university professors and the Chancellor of the Reich, teachers, doctors, and judges: all are active and articulate in the common cause.

Again, nothing would seem to escape these defenders of the Christian family. They report and discuss down to the smallest details what can and should be done by the press and the school. Nor do they ignore any of the dangers, no matter what the source, that are threatening the Christian family. We believe that the incident of moral laxity related by Frau Schumacher-Köhl (p. 316) may well be duplicated in many an American secondary school. In fact, the moral dangers confronting our youth and our American homes are much the same as those that are threatening the permanence of the German family: hence the timeliness of the present book for our American priests, teachers, and parents.

LA NOTION DE SUBSTANCE. Essai historique et critique sur le developpement des doctrines d'Aristote á nos jours. Par Regis Jolivet. Paris: Beauchesne. Pp. 335.

From the Bibliothèque des Archives de Philosophie comes another worthwhile philosophical study, this time from the pen of Regis Jolivet. The author traces the development of the idea of substance from Aristotle to the French metaphysicians of the present day. Aristotle is the only one of the ancient philosophers who is dealt with. The representatives of Scholasticism selected for analysis are Aquinas, Scotus, Occam, and Suarez. Under the classification "Modern Philosophers", the author groups Des Cartes, Spinoza, Leibnitz, Malebranche, Berkeley, Locke, Hume, and Kant. Among the more recent metaphysicians whose teachings are examined are Fichte, Schelling, Hegel, Mill, Taine, Renouvier, Lachelier, Hamelin, and Bergson. Recent American philosophers are not considered.

In the case of each of the authors mentioned the purpose of Dr. Jolivet has been to present the respective notions of substance in relation to the entire philosophical system of each great philosopher. In this the author has been eminently fair and successful. Not the least important feature of the entire work is the conclusion that the problem of substance with its deeper problems of the evaluation of universals is at the heart of every great philosophical system. This thesis is clearly demonstrated by the author.

This work not only presents an analysis of the different theories of substance and a perspective view of their historical position, but

also presents, in the text and in copious foot-notes, a comparative and critical study of each theory.

In his appreciation of Des Cartes the author is perhaps a little more flattering than most of the Scholastics, but for the most part, in this phase of his work, the author is solidly Thomistic. In fact the Thomistic view of Realism is pointed out as the only way out of the contradictions and absurdities of both Exaggerated Realism and Idealism.

It is to be regretted that the author did not make many of the present-day German and American metaphysicians the object of his study, but this is due perhaps to his plan of taking only those philosophers whose systems will occasion typical solutions.

Dr. Jolivet explains that in using an apocryphal work of St. Thomas he is conscious of its pseudo character, but that it represents the teachings of Aquinas. Many prefer to see all reference to these counterfeit works of St. Thomas omitted in a serious study of this kind since, if the teachings they contain are genuinely Thomistic, the principles can be found in other genuinely Thomistic writings. Again the author in citing from St. Thomas's *De Natura Materiae* remarks that this work is certainly spurious. The latest studies of Grabmann, however, seem to indicate that this valuable little letter is really from the pen of Aquinas. But in this matter the author is evidently following the opinion of Dr. Mandonnet.

No teacher or advanced student of philosophy can be without this notable work.

OPEN MY HEART. Travel Sketches by a Pilgrim Priest. By the Rev. Michael Andrew Chapman. The Bruce Publishing Company, Milwaukee, Chicago, New York.

The author is happy in his choice of a title for a book describing a trip through Italy. Only to one capable of offering her love and devotion, does that reticent country reveal herself an earthly paradise. Here is a priest, who takes us with him, so to speak, on his trip, and we see Italy through his eyes. We meet him at the dock, are with him on the liner, and do not part from him until we are safely back in New York. This is not a learned book, but how many learned books of travel are also interesting? The style is homely (not in the sense of lacking in polish and refinement), and gives one a sense of intimacy with the author. The reviewer happens to belong to that class of readers, mentioned by Father Chapman in his introduction, to whom the book is " a means of reäwakening memories of a trip taken." But he feels that the book would be of equal inter-

est to the other two classes, for whom he has also written the book, "those about to set out on a journey similar to that described" and those "who travel only in imagination, who go with him (the writer) in spirit, because they can go in no other way".

Father Chapman seems to be under the impression that now and then he is taking the reader "off the beaten track". The route followed is really the conventional one—Naples, Amalfi, Rome, Florence, Venice, Milan, Genoa. And if he makes an excursion to Sicily to visit Palermo and Taormina; if he stops off at Orvieto on the way to Florence, and in Rome visits San Clemente, he can hardly be said to be doing anything unusual. There is need for a book written from the Catholic standpoint on the numerous picturesque religious ceremonies in remote corners of Italy. An idea of the wealth of material there is for such a book can be obtained from Thomas Ashby's *Some Italian Scenes and Festivals.*

Father Chapman freely avows himself an artistic heretic, without exactly convincing one of the fact. He writes admiringly of the works of Michelangelo, and glows in appreciation of many examples of great painting, sculpture and architecture. Why does he say that the Da Vinci "Cenacolo" is "a dirty smudge on the plaster wall which drank up the master's colors almost as soon as he laid them"? It is hard to forgive him for not having visited the Uffizi Gallery and the Pitti Palace in Florence, and for saying: "I hope to visit Florence again, and yet again, and I have no intention whatever of doing penance by visiting either of them," meaning the galleries.

The book is finely illustrated with beautiful and unusual photographs taken by the author himself.

THE ETHICAL BASIS OF INTERNATIONAL LAW. By William Francis Roemer, Ph.D. Loyola University Press, Chicago, Illinois. 1929. Pp. xii, 190.

This is a very convenient and useful, though brief, discussion of the relation between international law and the principles of morality. It gives a brief sketch of the development of law from its primitive forms to the complex legal systems of today; indicates the earliest sources of international law in the Greek, Roman and Medieval systems; devotes a chapter to the Papacy as an instrument of international arbitration in the Middle Ages; points out the ethical basis of international law in the writings of St. Thomas Aquinas; sketches the work of the predecessors of Grotius—principally Vittoria, Suarez and Gentili; gives a chapter to the work of Grotius; presents

a summary of the principal modern writers on international law and a chapter on the "Soul of International Law". By this he means, of course, ethical principles. Since international law, as we now have it, is merely a body of treaties, laws and conventions, it "has lost its soul". The work contains two long appendices, the first dealing with the moral theory of Emanuel Kant, the second being a reprint of the preliminary report presented to the Catholic Association for International Peace by its committee on International Ethics.

GENERAL ETHICS. INDIVIDUAL ETHICS. SOCIAL ETHICS. A Digest of Lectures for Students of Holy Cross College. By Rev. Joseph F. Sullivan, S.J. Two Volumes. Pp. 236, 276. Holy Cross College Press. 1930.

These two volumes present a somewhat more extensive treatment of the subject with which they deal than does the average manual of Ethics in use in Catholic colleges. Each principal topic, for example "The End," "The Good," "Law," is followed by headings in the form of theses. Each thesis is again subdivided under appropriate headings. In many cases, the proof of the thesis is phrased in syllogistic form. Whether this is an advantage may well be doubted. At any rate, the author has refrained from using it in connexion with the majority of his theses. The exposition is uniformly clear and the arguments are well sustained.

DE PRAECEPTIS DEI ET ECCLESIAE. By H. Noldin, S.J. Revised by A. Schmitt, S.J. Ratisbonae. Rome and New York. Frederick Pustet. 1930. Pp. 746.

The wide popularity and the great usefulness of Noldin's *Theolgia Moralis* are manifested by the fact that this is the twentieth edition of Volume II. While the additions and emendations supplied by Father Schmitt do not seem to be of fundamental importance, they are numerous and helpful. Those who are acquainted with any of the older editions will find that the qualities of moderation, clearness and comprehensiveness are still characteristic of the work. If one were to single out any of the specifically modern questions which are discussed in this volume, one would note with distinct approval the treatment of the right to a living wage, but with only qualified approval of what the author has to say about the right to labor and vasectomy. His reason for denying that the state has the duty of providing work for the unemployed is that it is not obliged to

promote the temporal good of individuals. He admits, however, that it may be obliged to do so if the number out of work is so great as to endanger the common good. This position seems to be contrary to the doctrine enunciated by Pope Leo XIII in his "Condition of Labor," which declares that the state has the duty of promoting the welfare of the more helpless classes on their own account, and not merely because of the general welfare.

With the majority of moral theologians who have discussed the subject, the author asserts that vasectomy is intrinsically immoral except when necessary for the protection of life or health. He makes no mention of the fact that this position is combated by a number of able Catholic moralists, nor of the fact that the question remains an open one for Catholics until some official pronouncement comes from Rome.

UPON THIS ROCK. By the Rev. F. J. Mueller. P. J. Kenedy & Sons, New York. Pp. 302.

Zeal is a quality of soul for which an indifferent world has little admiration. It is only those possessed of truth and endowed with the consciousness of its uniqueness who have enthusiam to declare their convictions. Father Mueller is one richly endowed with zeal for the Rock of Peter and his work in every line betrays that fiery love.

The work is not expressly a treatise on the Church; rather it is an exposition of the truths of the supernatural order with particular reference to the needs of the day and the promptings of the human heart. There is not necessarily a sequence in the thought, Chapter thirteen on the "Advocate of the Lowly" being sandwiched between two chapters on the Eucharist, which incidentally were very well treated. There is a variety of subject matter touched upon, such as Lourdes, the Priesthood, the Church and Civilization and Rationalism in relation to faith.

The writer has constantly kept in mind the unbeliever and principally the one inspired by the old form of Biblical Protestantism.

There is spirit and soul in the writer's style, and to the reviewer it would seem that the chapters were originally sermons which have been grouped together to form a popular apologetic. There is place for a book of this kind and there is a wide class to whom it will make a deep appeal. An unprejudiced reader could not lay it aside without being profoundly convinced that the author not only knows truth, but loves it and knows how to enkindle by words that knowledge and love in others.

ESSAYS IN PHILOSOPHY. By Seventeen Doctors of Philosophy of the University of Chicago; Edited by Thomas Vernor Smith and William Kelley Wright. The Open Court Publishing Co., Chicago. Pp. xvi, 337.

The idea behind this book is to offer a tribute from seventeen former students to four professors in the Department of Philosophy of the University of Chicago. These Professors are James Hayden Tufts, George Herbert Mead, Addison Webster Moore, and Edward Scribner Ames. The seventeen students, now Doctors of Philosophy nationally known in their own right, are Professors of Philosophy in colleges and universities throughout the United States.

The range of philosophy covered by the essays is wide. These are the titles of the various contributions: On Art as Expression; Instrumentalism and Ideals; Postulates and Preconceptions of Ricardian; The Relation Between Morality and Religion; Meaning and Reality; Buddhistic Idealism; Current Trends in Social Psychology; Prayer, Autosuggestion and God; The Measurement of Psychological Value; A Critique of Pure Science; Philosophic Implications of Organismic Psychology; Monistic Morality; Aesthetic Experience; Relation of Formal to Instrumental Logic; Berkeley's Behaviorism; The Grand Strategy of Evolution; Reason in Moral Judgments. To the Catholic philosopher and theologian anxious to keep his lectures in step with the developments of modern philosophy this series of essays will be most helpful. It will reveal to him what the editor of this volume calls " the influence of the Chicago type of philosophy on the community ". It will indicate the type of thought and action created by such philosophy and will provide the energetic and progressive Catholic philosopher with many live and factual targets.

Literary Chat

Father Mereto's little pamphlet of 24 pages, *Catholic Children of the Public Schools* (published by Our Sunday Visitor Press, Huntington, Indiana), is enjoying a good press. Considering that 2,000,000 of our Catholic children are attending public schools, our priests and laity alike will find the essay full of timely suggestion. Why there are so many Catholics in public schools, at this late day in our organized Catholic life in America, is a challenging question. We commend this little pamphlet, which may be secured in quantities for distribution among the laity, at a nominal cost.

Under the pen-name of Fiscar Marison, the Rev. George L. Blatter some years ago undertook as a labor of love the translation of the Venerable Servant of God, Mary Agreda's *City of God*. The work, which appeared originally in Spanish in the sixteenth century, is said to have been

supernaturally prompted for the encouragement of men. As is usually the case with books of this kind, the claim of divine manifestation has been challenged from time to time, with the result that the fortune of the volume has suffered. Popes have commended the work and its objectors have been silenced at various times. Approbations of it from learned and pious prelates in several countries have been given with enthusiasm.

For the most part, this mystical *City of God* depicts along highly interesting and instructive lines the life of Our Blessed Lady. It begins with the decree of Creation and goes through the Blessed Virgin's career right up to her Coronation in Heaven. Scripture and Breviary are blended in the history, so as to suggest a thousand sermon topics on the Virgin Mother of God, the Mediatrix of all graces. (Rapid Printing Service, Mt. Vernon, Ohio.)

The astounding life history of Father Charles de Foucauld, the hermit of the Sahara, as told by René Bazin, has captivated the religious world. Now comes a volume of his spiritual writings under the title of *Meditations of a Hermit.* (Benziger Brothers, New York; pp. xx—204.) The key to Charles de Foucauld's complete renunciation and simplicity will be found in these private papers, letters and note-books. They were not written for publication. They are not consecutive. In the main, they are meditations on the Gospels. Strikingly telling and simple sentences run one after another; for instance, "We must not trouble about health or life any more than a tree troubles about a leaf falling"; "I must keep all my strength for God"; "I must buckle to in the life of faith".

St. Vincent de Paul is one of the saints whom we can imitate more easily than we can most saints, for his message of comfort, peace and charity can be understood by all of us and carried to those about us who are in divers needs of our mercy service, spiritual and corporal. This is doubtless one reason why we are getting so many popular lives of this attractive saint. The latest little volume of this sort is Paul Renaudon's *St. Vincent de Paul,* translated by Cecil Kerr. (B. Herder Book Co., St. Louis, Mo.; pp. 104; with illustrations.)

Retreats for Catholic Girls and Women is an adaptation by Father Keyser from Monsignor Stiegele's German volume. A forerunner of the series was *Retreat Matter for Priests.* There are eleven meditations in the 158 pages of the volume, and they follow the general topics of retreats in a most practical and profitable way for women. (B. Herder Book Co., St. Louis, Mo.)

Readers who recall the graceful lines of *The Vision Beatific* by the venerable Father John D. Walshe, S.J., will welcome his new poetic collection under the title of *Lanterns of the Blue and Other Poems.* Amid a variety of metres and moods there runs good purpose in these verses which, though simple, are elegant. Take as a specimen:

Slander's Dart.

A witless youth—the tale is told—
Shattered a priceless vase of gold
While striking at a gentle fly
That sported round it blamelessly.

Thus oft the spiteful envious wight,
Whose vengeful heart is black as night,
Would fain his neighbor's fame dethrone,
But soon or late destroys his own;
For boomerang-like vile slander's dart
Returns to seek its owner's heart.

But the victim 'neath the chastening rod
Grows nobler, dearer to his God.

(The Rev. J. D. Walshe, S.J., 55 West San Francisco Street, San Jose, California.)

Bread of Heaven gives to the English-speaking world a new book of devotion to the Blessed Sacrament from the Italian of Rev. Mother M. Boncompagni Ludovisi, a prominent member of the Religious of the Sacred Heart. It consists of about one hundred preparations and thanks-

givings for Holy Communion, each taking a concrete title of our Lord in the Blessed Sacrament. Imagination, reverence, and inspiration are found in these meditations. In this way the pitfalls of routine and monotony may be avoided by the frequent communicant, lay or religious. The format of the volume leaves nothing to be desired. (P. J. Kenedy & Sons, New York; pp. 436.)

Dr. A. Vallet, President of the Bureau at Lourdes which makes a severe official, scientific scrutiny of reported cures at Lourdes, continues the series of his studies on miraculous cases, in *Guérisons de Lourdes* during the years 1927, 1928, 1929. The curiosity of certain unbelieving physicians is being more and more awakened by the fact of Lourdes, for the number of these learned visitors to the Grotto is growing yearly. It is good to know that these unbelievers have the Lourdes Medical Bureau to coöperate with them in the most exacting demands of their investigation of miraculous cures. In this volume Dr. Vallet studies twenty-two recent Lourdes cures in a way to satisfy any open-minded truth-seeker of their supernatural character.

In a volume just added to his series of popular apologetics, Father Martin J. Scott, S.J. builds his argument for the Catholic Church around the articles of the Apostles' Creed. (*Christ's Own Church.* P. J. Kenedy & Sons, New York; pp. 248.) The thesis of the volume, interrogatively stated, is: Where is the Church in the world to-day that is preaching all the doctrines of the Apostles' Creed, wholly and without compromise? Find the answer, for that Church must obviously be Christ's own Church.

The logic of the case is just to Father Scott's liking. It is manifest that he is at home here, with all that lucid, illustrated, reasonable, pleasant exposition that one has come to expect of him. The reader follows easily and accepts the author's conviction that the Catholic Church alone can meet the test of the Apostles' Creed in all its articles. Not only the outsider but the insider as well is apt to see more clearly revealed this City set on a hill.

The volume is published in both cloth and paper covers.

Kenedy publishes Father C. C. Martindale's new series of sermons (*The Creative Words of Christ*, 1930) delivered in Poplar, one of the less desirable districts of London. To insure truth, the author confines himself to Christ's own words, and dedicates the volume to the Society of the Holy Child Jesus, whose members are rendering a great service required and whose efforts have been richly rewarded.

Although Mother Cornelia Connelly, the foundress of the Order, is not mentioned, one recalls her trying experiences as he reads Father Martindale's elaboration of the idea: "Give your very best" (p. 62). "Is Christ piqued? Does Christ rebuff because he is rebuffed? Try to rescue even a rabbit from a snare or any animal that has got caught in something that is hurting it, and most certainly it may think it is you who are hurting it and snap and scratch at you. There are times when you have literally to hurt or annoy a sick person, as when you rouse him from torpor that is enveloping and destroying him. He hates and struggles beneath the helping hand. Would any doctor or nurse refrain from the painful duty? No. Nor does Christ in His difficult task of saving us. We dare not turn our backs whether in flight or in indignation, and least of all in contempt."

Such is one phase of the attractiveness of Father Martindale's approach. His concreteness of expression is another. He devotes five sermons to a consideration of Christ's words that He is the Light, the Way, the Shepherd, the Bread, and the Life. In connexion with the first, consider such ordinary expressions as: "I never saw it in that light before"; "You have thrown quite a new light upon things"; "I will try to see it in your light"; and "Ah, now I begin to see light".

Sententious expression catches the lay reader's ear. "There may be things to look at, and we may have eyes; but we may have spoilt our eyes, and we may refuse to use them

or to look." "Vitality depends on food. Vital communion with God nourishes just as separation from Him starves." "If you have not found Him inspiration, you have not tested Him enough".

The printing of the verse passages from the New Testament in their true form (following the new Westminster Version) adds attractiveness to the volume.

Dom Rembert Bulzarek of the Liturgical Summer School at St. John's Abbey, Collegeville, Minnesota, has translated from the German of Dom Otto Haering *Living with the Church* (Benziger Brothers, 1930). This practical handbook of instruction in the liturgy of the Church Year is No. 3, Series III (Miscellaneous Practical Manuals) of the Popular Liturgical Library, which The Liturgical Press at St. John's Abbey is editing, and has the endorsement of the Dominican Sisters who have tried it out in the American classroom.

By combining a few of the smaller units, the work lends itself readily to forty weeks' instruction and supplies a background for the missal in giving the history of the various feasts of the liturgical year, together with the evolution of the present form.

A special feature of this text is the "Admonition" at the end of each unit, in which the author stresses the meaning of each exposition, which he expects to be amplified in the religious instruction and in the liturgical sermon.

An explanation of the tail-piece designs and a helpful index complete the volume, which is well printed on paper of soft texture.

Books Received

THEOLOGICAL AND DEVOTIONAL.

BREAD OF HEAVEN. Spiritual Growth in Jesus through Holy Communion. Prayers of Preparation and Thanksgiving. By M. Maddalena Boncompagni Ludovisi, Religious of the Sacred Heart, Rome, Italy. Authorized English edition. P. J. Kenedy & Sons, New York. 1930. Pp. xi—436. Price, $2.50 *postpaid*.

HAPPINESS IN HOLINESS. A Little Guide to Holiness of Life for Members of the Third Order of St. Francis and for Other Devout Souls. Adapted from the French of the Very Rev. Joseph of Dreux, O.M.Cap. (1629-1671). Edited by the Rev. Apollinaris Baumgartner, O.M.Cap. Bruce Publishing Co., New York, Milwaukee, Chicago. 1930. Pp. xv—112. Price, $0.40.

CONFESSION AS A MEANS OF SPIRITUAL PROGRESS. By the Rev. Ph. Scharsch, O.M.I. Translated from the fourth German edition by the Rev. F. A. Marks. Edited by Arthur Preuss. B. Herder Book Co., St. Louis and London. 1930. Pp. 241. Price, $1.75 *net*.

THE LIGHT DIVINE IN PARABLE AND ALLEGORY. Thoughts for Catholics and Non-Catholics. By the Rev. Patrick J. O'Reilly, S.J., Missionary in Northern Alaska. With an Introductory by the Right Rev. Robert J. Armstrong, D.D., Bishop of Sacramento, Calif. Loyola University Press, Chicago. 1930. Pp. xiii—321. Price, $1.60 *net*.

TWELVE YEARS IN THE CATHOLIC CHURCH. By John L. Stoddard, author of *Rebuilding a Lost Faith*. P. J. Kenedy & Sons, New York. 1930. Pp. xi —174. Price, $3.15 *postpaid*.

RETREATS FOR CATHOLIC GIRLS AND WOMEN. By the Very Rev. Paul Stiegele. Adapted from the German by the Rev. Charles F. Keyser. Edited by Arthur Preuss. B. Herder Book Co., St. Louis and London. 1930. Pp. vi—158. Price, $1.50 *net*.

RELIGIONS OF THE WORLD. A Chart. By P. J. Sontag, S.J. and L. A. Doyle, S.J. (*Catechetical Series,* No. 7.) Queen's Work Press, St. Louis. Pp. 6. Price, $1.00 for 50 copies.

FOR JOAN OF ARC. An Act of Homage from Marshal Foch and Eight Other Members of the French Academy. Macmillan Co., New York. 1930. Pp. viii—131. Price, $2.50.

ST. VINCENT DE PAUL. By Paul Renaudon. Translated by Cecil Kerr. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1930. Pp. 104. Price, $1.00 *net.*

WHY BE MORAL? By the Rev. George Johnson, Ph.D. Reprint of an article in *Baltimore Catholic Review.* Paulist Press, New York. Price, $0.10; 20 copies, $1.00; $3.50 a hundred, carriage extra.

BLESSED IMELDA LAMBERTINI, Virgin of the Dominican Order. From the French of Renée Zeller. With a Preface by W. Roche, S.J. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1929. Pp. 87. Price, $0.90 *net.*

ST. THOMAS AQUINAS. By a Dominican Father. Reprinted by permission of the Catholic Truth Society, London, England. Paulist Press, New York. Pp. 32. Price, $0.10; 20 copies, $1.00; $3.50 a hundred, carriage extra.

THE MONTHS WITH MARY. By Daniel A. Lord, S.J. (*Catechetical Series,* No. 27.) Queen's Work Press, St. Louis. 1930. Pp. 47. Price, $0.10.

PRAYER, ITS PHILOSOPHY, PRACTICE AND POWER. By the Rev. W. E. Orchard, D.D., author of *The Present Crisis in Religion.* Harper & Brothers, New York and London. 1930. Pp. 135. Price, $1.25.

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THE MISSIONS AND MISSIONARIES OF CALIFORNIA. By Fr. Zephyrin Engelhardt, O.F.M., author of numerous standard works on the Missions of The Great Southwest. Vol. II: Upper California. Second, revised, edition. Mission Santa Barbara, Santa Barbara, Calif. 1930. Pp. xix—706. Price, $4.30 *postpaid.*

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THE CROSS IN THE WILDERNESS. A Biography of Pioneer Ohio. By Sister Monica, O.S.U., Ph.D., author of *Angela Merici and Her Teaching Idea.* Longmans, Green & Co., London, New York, Toronto. 1930. Pp. 290. Price, $3.50.

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